The Christian Century

PUBLISHED WEEKLY

The Christian Witness in a Secular Age

By Reinhold Niebuhr

JULY 22, 1953

In This Issue

REINHOLD NIEBUHR

is America's most famous theologian and one of its most provocative intellectual figures. As much as any other man, he has helped to rescue theology from sterility and disrepute and restore it to its position of vital intellectual participation in our society. For the past 25 years he has alternately assailed many of the most cherished assumptions of American Christianity and instructed it in a better way. His wide acquaintance with the religious leaders of Europe has helped to bring the American Christian community to a new awareness of the stream of history from which our spiritual forebears drew their sustenance, and his knowledge of and participation in significant political movements has kept the prophetic spirit alive and effective in his writing. Although he gave the famous Gifford lectures which were later published in two volumes as *The Nature and Destiny of Man*, for many Dr. Niebuhr's greatest book will remain *Moral Man and Immoral Society*, which was published 20 years ago. He is professor of applied Christianity at Union Theological Seminary, New York.

CARL SOULE

is a Methodist minister who is associate secretary of the Methodist Peace Commission, 740 Rush St., Chicago.

Coming

The Evanston Assembly of the World Council of Churches is only a year distant. In preparation for that historic event The Christian Century, which is planning to throw all its resources into coverage of the gathering, will begin next month publication of a series of articles, to appear at monthly intervals, in which church leaders from many lands and many communions will discuss the issues to be considered at Evanston. The first article in this series, a general introduction to the entire series, will be by the general secretary of the World Council of Churches, Dr. W. A. Visser 't Hooft. It will appear in August.

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Coming Events

July 20-Sept. 7. Winona Lake Bible Conference, Winona Lake, Ind.
July 23-30. Presbyterian, U.S., Student Leaders' Meeting, Montreat, N. C.
July 24-26. Valparaiso University Human Relations Institute (Chicago and St. Louis Lutheran Societies for Better Human Relations, cosponsors), Valparaiso, Ind.
July 25-Aug. 1. American Friends Service Committee Family Institute, Meadville, Pa.
July 25-Aug. 2. Reorganized Church of Jesus Christ of Latter Day Saints Reunions, Excelsior Springs, Mo.; Nauvoo, Ill.; Greenwood, N. Y.
July 25-Aug. 8. American Baptist Assembly Laboratory School, Green Lake, Wis.
July 26-Aug. 1. Mission to Ministers (National Council of Churches Joint Dept. of Evangelism), Green Lake, Wis.
July 26-Aug. 1. International Conference on the Church and Older Persons (N.C.C. Division of Christian Education), Williams Bay, Wis.
July 26-Aug. 1. Workshop for Directors of Christian Education (N.C.C. Division of Christian Education), Williams Bay, Wis.
July 27-31. World Mission Instiutte for Church Leaders, Lake Forest College, Lake Forest, Ill.
July 27-31. World Evangelical Fellowship Conference (National Association of Evangelicals), Clarens, Switzerland.
July 27-Aug. 1. American Baptist Convention Biennial Conference for Home Mission Executives, Green Lake, Wis.
July 27-Aug. 2. Lutheran World Federation Executive Committee, Trondheim, Norway.
July 28-30. Institute of Higher Education, Scarritt College, Nashville, Tenn.
July 28-Aug. 4. American Christian Ashram, Keuka Park, N. Y.
July 28-Aug. 4. A.F.S.C. Family Institute, Redlands, Calif.
July 28-Aug. 6. Alberta School of Religion, Gull Lake, Alta.
July 28-Aug. 6. World Fellowship, Inc., Seminar on Jesus in the Records, Conway, N. H.
July 29-Aug. 20. Disciples of Christ Youth Tour Mexico (United Christian Missionary Society, Indianapolis, Ind.).
July 31-Aug. 5. Missionary Conference (N.C.C. Joint Commission on Missionary Education), Asilomar, Calif.
July 31-Aug. 8. United Christian Youth Movement Mid-Atlantic Training Conference, Spruce Creek, Pa.
Aug. 1-8. American Baptist Assembly National Recreation Laboratory, Green Lake, Wis.
Aug. 1-9. Reorganized Church of Jesus Christ of Latter Day Saints Reunions, Everett, Wash.; Kirtland, Ohio.
Aug. 1-29. National Camp for Church Camp Leaders (N.C.C. Division of Christian Education), Sussex, N. J.
Aug. 2-8. National Study Conference on the Educational Program in the Local Church (N.C.C. Division of Christian Education), Williams Bay, Wis.
Aug. 2-9. Christian Writers' Conference, Winona Lake, Ind.
Aug. 3-6. Pacific Southwest Audio-Visual Workshop (N.C.C. Division of Christian Education), Redlands, Calif.
Aug. 3-7. Mid-Atlantic Audio-Visual Workshop (N.C.C. Division of Christian Education), Spruce Creek, Pa.
Aug. 3-8. Mission to Ministers (N.C.C. Joint Dept. of Evangelism), Northfield, Mass.
Aug. 3-14. Workshop on Pastoral Care, University of Chicago; Seward Hiltner, Granger Westberg, leaders.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXX CHICAGO, JULY 22, 1953 NUMBER 29

EDITORIAL

Rhee Seems Once More to Agree

BY THIS TIME we should know enough to be especially wary when a news report quotes President Rhee of Korea as saying to Walter S. Robertson, our assistant secretary of state for Far Eastern affairs: "You have conquered me." The capacity of the aged Korean to spring back to a position he seemed to have abandoned has been demonstrated too often to give us much confidence that he has been "conquered" now. Even though Robertson took the precaution of having the agreement he is reported to have reached with Rhee put into writing, we shall be surprised if it is not seriously tested before these words are read. The Communist negotiators will put it to the test if Rhee does not. It is now clear that they seriously desire to end the fighting, for they have passed up several excellent opportunities to torpedo the negotiations, most notably when Rhee liberated the anti-Communist prisoners of war. But they will have to be satisfied, if possible, that they are not putting their necks in a noose by agreeing to an armistice. Their effort will therefore continue along the line of securing the clearest possible commitment from us to insure that Rhee will not violate the engagement we enter into on behalf of the United Nations. That puts the United States in the curious position of having to guarantee the terms of the armistice for both sides of the war in which we have been the major contender on one side! Surely this, if nothing else, should compel us to call a meeting of the General Assembly of the United Nations. At the earliest possible moment we should see to it that the responsibility for the armistice as well as for the political settlement which must follow is shared with the United Nations. The sanction of world opinion is needed to impress Rhee as well as the Communists.

Church Assembly Is Embarrassed

THE CHURCH ASSEMBLY of the Church of England had to deal at its recent meeting with a disturbing decision of a British court. The court held that a bequest to "a member of the Church of England" and "an adherent to the doctrine of that church" was invalid. (See The Christian Century for February 11). According to the *Church Times,* "the learned judge held that neither to those tests separately nor to both in conjunction could any definite certain significance be attributed and that accordingly the gift was void for uncertainty." The Church Assembly naturally could not leave the matter in suspension at that point. Its reasons for concern were—page Gilbert and Sullivan—theological, historical, legal, ecclesiological and—let it be said softly—pecuniary. The assembly referred the matter to its legal board, and was told that the board concurred with his honor the judge. However, the board comforted the assembly by saying that a gift dependent on membership in the Church of England can effectively be made. It said: "The learned judge himself suggests that, in his view, the best method is that the qualification should be: 'Shall declare himself, at some particular time, to be a member of the Church of England and shall also, at that time, declare himself to be an adherent to the doctrine of the church." It also said that membership might be established by certification "by a clerk in holy orders holding a benefice in England." We are relieved to discover that it is possible by some means to gain legal recognition for membership in the Church of England and to identify adherence to its basic beliefs. But what does this legal procedure do to the claim that the Church of England is the established church? Isn't an established church by definition the church of all the people?

Why Not a Privately Run Post Office?

POSTMASTER GENERAL SUMMERFIELD has gone to Congress with a familiar plaint. He says that the post-office department is losing money—about $600 million a year—and that it will continue to lose money unless Congress raises postal rates. He has increased surface parcel-post rates abroad from 14 to 45 cents for the first pound, with subsequent pounds up to 22 cents. The new rate goes into effect August 1, and will sharply reduce individual gifts of food packages and other help to those in want overseas. Mr. Summerfield is also putting up domestic parcel-post rates by 36 per cent on October 1. But that, he says, won't take his department out of its accustomed red. He asks Congress to lift letter-mail rates to 4 cents, newspaper and magazine rates 40 per cent, third-class rates 50 per cent. When Congress gets around to considering the postmaster general's requests, doubtless we will be asked again to support a plea for exemption for church publications if the second-class rates go up. And we will not do so, for we don't believe in special privileges for church enterprises. But as we have seen this old, familiar battle shaping up we have found ourselves wondering why no one is proposing to end it by selling the government's

postal business to a private corporation. If slipshod administration and woozy bookkeeping account for the annual deficits—as is always charged—why not let private business take over to show how the job should be done, and at a profit? Rates could still be controlled, as they are for any public utility. But such a sale would take the department out of politics; it would relieve Congress of one of its worst headaches; it would put an end to something which President Eisenhower, with his dislike for "creeping socialism," probably regards as "staggering socialism." And—who knows?—it might improve the mail service!

When Is It 'Creeping Socialism'?

SPEAKING of creeping socialism, as we were in the preceding paragraph, we couldn't help wonder whether the administration had been tricked into blessing it when we saw a picture of the $64 million clinical center Secretary Oveta Culp Hobby dedicated near Washington the other day. The immense structure contains a 500-bed hospital, designed mainly for the care and feeding of human guinea pigs, but its principal interest will be in the research on various diseases to be carried on in its 1,100 separate laboratories. The money to build this gigantic plant has come from the taxpayers; the money to run it (still a closely guarded secret) will also come from the taxpayers. Is this socialized medicine? Or more creeping socialism? While we were ruminating on this, we saw another picture. This was of a herd of Texas cattlemen who descended on the White House and Congress to demand government relief from the effects of the drought in the southwest on their herds and profits. Many in the group, we were told, were the same Texans who were so emphatic a few months ago that the government must get out of the oil business. As champions of state's rights and private initiative, all they wanted then was for the federal government to leave them alone. Today they've changed their tune. Are they now in favor of creeping socialism? A desirable first step toward an answer would be to find an acceptable definition of what creeping socialism is. One Republican to whom we appealed for light on this matter has given us a sort of negative test. He tells us that it isn't creeping socialism when we all do something together as a nation that needs to be done and that wouldn't get done otherwise. That sounds enlightening, and commonsensical. But the horrid thought occurs: Then why does President Eisenhower call the TVA creeping socialism? And why not the government's dredging of the Delaware to make possible a new U. S. Steel plant below Trenton?

Repeat Agricultural History of Thirties

DROUGHT in the southwest and accumulating surpluses of farm commodities are forcing the Eisenhower administration to move down the same road Henry Wallace traveled in the thirties. Agriculture Secretary Benson complains loudly that he does not like to do what he is compelled to do, but he moves with alacrity to do it, nevertheless. Government loans are being extended to cattle raisers on terms set by local committees of bankers and stockmen. It is entirely possible that these loans will turn out to be purchases; extensions of credit on crops almost always turn out that way. That is a form of price support which was being denounced only a year ago as socialistic, by the same men who now demand government aid. The accumulation of wheat surpluses gluts storage facilities, so that the law providing for 90 per cent price support on farm commodities cannot operate. This is making wheat growers very angry as many are forced to sell their 1953 crop at the market price, which is currently about 25 per cent less than the government guarantee. So President Eisenhower has asked Congress for authority to ship surplus foods to famine-threatened areas. It has even been officially suggested that food might be sent to the Communist satellite countries of eastern Europe as a move in the cold war. The government has started buying beef in large quantities for the armed services and for federal school lunch programs. And worst of all, Mr. Benson has decided he must revert to crop controls, since it seems political suicide to abandon price supports. A year ago all this was denounced as reckless extravagance, as regimentation, socialism and communism. But it seems that the facts of agricultural life in present-day America cannot be dispelled by campaign oratory. Mechanized farming, combined with other devices which increase production, produces more commodities than the American people can possibly consume. These commodities are in short supply in the rest of the world, but we have lost enthusiasm for giving them away. Our alternative is "regimentation."

Moscow's Triumvirate Now a Duumvirate

ONE OF THE facts about the sudden downfall of Lavrenti P. Beria which must have impressed many of our readers is the wealth of post facto omniscience that is being trotted out to explain it. Press and radio are filled with explanations that, of course, this was inevitable; that anyone who knew anything about Russia could have foreseen it coming; that it means the Red army has beaten the secret police, or the foreign office has beaten the army, or the party has beaten both of them, or at least that somebody has beaten somebody else; that it portends a swing back to Stalinesque toughness and cold war; that it portends a further lessening of the tension with the West and a better chance for a worldwide peace. As a matter of fact, all such essays in infallibility are just so many guesses put out by journalists and commentators who have to say something because Beria's fall is too important an event to be permitted to pass in silence, but who really know no more than the rest of us. We do not pretend to know why Beria fell; neither have we enough knowledge to justify a prediction as to what effect his fall will have on Communist policy. When the triumvirate of Malenkov, Beria and Molotov was set up four months ago, following Stalin's death, we spoke of the unceasing fight for power which goes on in the higher ranks of the Communist hierarchy and of the probability that the triumvirate would not last a great while. But we did not expect it to fall apart so quickly. As of this moment we do not have the slightest idea whether Beria's elimination means that Malenkov now has the Soviet governing apparatus firmly in his grip,

or whether he is still sharing it with Molotov, or whether Malenkov's own situation is so precarious that presently—as the British foreign office is reported to believe—Molotov will emerge as Stalin ultimately emerged from the battle over the succession to Lenin. Of one thing alone we are sure—the fight inside the Kremlin is a frantic and ruthless struggle. And one factor in the liquidation of Beria strikes us as ominous, namely, that he has been rushed to prison and probable death pursued by the same imprecations that Stalin employed in his purges. The hand which felled Beria may have been the hand of Malenkov (or Molotov), but the voice—and the method—remains that of the implacable Stalin.

State Department Drops Another

THE DEPARTMENT OF STATE has dropped another proposed appointment for the unworthy reason that it might encounter opposition in the Senate. This time it was David L. Shillinglaw, a Chicago investment banker who was once commander of the Illinois American Legion. In spite of the fact that Mr. Shillinglaw has been an active member of the Republican party for 23 years and is well informed in international affairs, his proposed appointment to the United Nations Social and Economic Council, like that of Mildred McAfee Horton, was suddenly dropped. His sponsor was Senator Everett Dirksen. The reason the senator dropped a man whom he had sponsored and who was supposedly his good friend was learned by the *Chicago Daily News* on July 9. An assistant to Dirksen told the *News* that "in checking over Shillinglaw's record we found one organization he belongs to is the Institute of Pacific Relations. There is nothing wrong with Dave Shillinglaw. . . . Nobody has ever said anything was wrong with his integrity or his Americanism. But it was a case of his judgment in belonging. We thought it would be best all around if we didn't create a newspaper sensation." Mr. Shillinglaw says he joined the institute in 1936 "to learn more about international affairs," that his membership has been valuable to him and that "the I.P.R. was cleaned up long before McCarran ever got to it." He adds: "If a loyal American who has a thirst for knowledge and an inquiring mind cannot read what he wants to and evaluate it in the light of his own experience, then this is no longer America." Dirksen's assistant warned the *Daily News* to keep out of the matter because "you'll only succeed in making Dave a controversial character." The logic of this, as in the case of Mrs. Horton, vice-president of the National Council of Churches, seems to be that a man or woman becomes "controversial" if he or she suffers injustice and is defended or even remembered. The defense should continue and the memory should endure at least beyond the next election.

Says Military Subsidies Fatal to Research

SUBSIDIZATION of scientific study and experimentation in colleges and universities by the military services was strongly attacked recently by Merle A. Truve, a scientist of the Carnegie Institution of Washington. Speaking at the institute of public affairs of the University of Virginia, the man who did most to develop the proximity fuse during the Second World War startled the meeting more than any speaker in recent years. He charged that universities are in danger of developing a permanent dependence on the armed services "without regard to the appropriateness of an activity for university sponsorship or the desires and interests of the faculty members and graduate students." He declared that university treasurers are in grave danger of juggling their books to make federal support of the science departments pay the costs of less favored departments. But beyond that Dr. Truve was concerned with what the military influence was doing to the intellectual process itself. He pointed out that university research now should be concerned with "constructive studies much less directly connected with force and material power." "If we allow our universities to serve indefinitely and on a large scale as specialized technical agencies for our armed forces," he warned, "we will be undermining their traditional function of educating our leaders and we may lose one of the most important reasons for defending our country as part of the free world. We need research men who will study the origin and growth of our irrational fears and the extreme positions we take, for example, in our fiscal and military supports of an astonishing collection of dissimilar foreign governments. We need universities that dare to examine questions that even our private foundations cannot subsidize without prompt challenge by committees of Congress." Dr. Truve feels that the project method of research is "rapidly undermining the creative independence of our best men," and believes that a situation in which government contract funds provide more than half the total yearly expenditures of large and famous institutions is a thoroughly unhealthful one. Dr. Truve's call to educational repentance comes late, but if it is heeded, it could still lead to recovery of intellectual freedom.

Revive Politics Of Hunger

OUR OFFER and Russia's rejection of American food to feed Hungry East Germany reopens a new phase of the savage politics of hunger. The food, which we hold in embarrassing oversupply, should have been offered as soon as it was needed and without strings. The offer should have been accepted at once and in like spirit. On both sides the humanitarian spirit has had to take second place to political objectives, which means that either side is ready to make human need a pawn in the cold war. By announcing in advance its intention to embarrass the Russians by an offer of food, the administration may have headed off an outcry in Congress, but it made America's name a bitter jest on the lips of all the world's hungry. The fact that the hungry still outnumber the satiated in the world must have political significance, but whether it has or not, it has meaning for everything we understand by Christian civilization. . . . Congressman Martin Dies of Texas has evidently benefited so greatly by retirement to private life for several years that the regimen may safely be recommended for a number of his colleagues. He is back in Washington now, full of recom-

mendations for democratizing the procedures of congressional investigating committees. His first proposed rule indicates how much wisdom he has acquired: "No person may be accused of communism or communist sympathy by a committee or someone speaking for it unless a majority of the committee decides the evidence warrants it." . . . Church construction in the United States is ahead of last year and is running close to the record 1951 building, according to the federal department of commerce. Over $200 million in new church buildings was started in the first half of the year. In the first six months of 1953 construction of new private school and college buildings was $191 million, as against $160 million last year. Most of this is for parochial schools. Private hospital construction is less than a year ago.

'Alien to America'

WHEN this man Eisenhower speaks what's in his mind, without listening to the timorous souls who always flutter about the White House, he is, in the current idiom, really something. He proved that at Dartmouth when, speaking extemporaneously, he blistered the book-burners. But the effect of that speech was weakened when, after the country had responded with a shout of approval, his advisers moved in, reminding him of the need for caution, for "interpretations" that would dull the edge of the words he had used at the college commencement, for avoiding any counterattack from the forces which had spread panic through the government's overseas libraries.

We do not believe that there will be any such watering down of the magnificent words which came boiling out of the President's outraged soul on the afternoon of July 9 when, with one brief telegram, he drove Senator Joseph McCarthy to precipitous retreat. For the flaming words in that telegram, branding the work of those who make "generalized and irresponsible attacks that sweepingly condemn the whole of any group" as something "alien to America," not only blasted the latest attempt of the ambitious senator from Wisconsin to spread panic and suspicion but went far toward clearing the Washington air of the miasma of mccarthyism which has been poisoning it. And most of Mr. Eisenhower's fellow citizens thrilled again to the lofty patriotism of his leadership.

I

To be sure, the President had been handed a perfect issue on which to make his stand. The act of Senator McCarthy in choosing as director of his committee a man who had just published an article defaming the Protestant clergy for providing "the largest single group supporting the Communist apparatus in the United States today" had brought protests from all over the country. A majority of the other members of the committee had tried to register an effective protest, and had failed.

Then the President moved in. A wire from the Roman Catholic, Jewish and Protestant leaders of the commission on religious organizations of the National Conference of Christians and Jews gave him his opening. By the time the wires had ceased clicking out his instantaneous telegraphic reply, McCarthy was high-tailing for a storm cellar, pausing only long enough to say to the press that his chosen executive director's resignation had been "very reluctantly" accepted.

For those who have feared that the ambitious and unscrupulous McCarthy would soon become the uncrowned king of Washington there should be reassurance in the dramatic sequence of events which brought to such a spectacular end the 17-day career of J. B. Matthews as McCarthy's hatchet man in the operations of the investigating committee. This sequence began on June 23 with the almost casual announcement that on the previous day the senator had appointed Mr. Matthews the committee's executive director. In the practice of congressional committees an executive director is someone employed to direct research, plan hearings and take a leading part in questioning witnesses at hearings.

Despite his past record, it is possible that the other members of the McCarthy committee did not know much about Mr. Matthews when their chairman put him in this key post. It happened, however, that at that moment there was on the newsstands, in the July issue of the *American Mercury,* an article, "Reds and Our Churches," which revealed the Matthews brand of "research" in all its mischievous irresponsibility. Senator McCarthy afterwards admitted that he knew all about this article, but went ahead and hired Matthews anyway. At the next session of his committee, Mr. Matthews sat at the chairman's side and slipped into the role of chief interrogator.

But then the public, and the other senators on the committee, began to learn about the *Mercury* article and to assess its significance as an indication of what the work of the committee was henceforth to be. By July 2 the three Democratic committee members were calling for Matthews' resignation. A day later they were joined by Senator Potter of Michigan, a Republican. That put a majority of the committee on record as favoring the dismissal of Matthews. And by that time the storm had begun to rise in the nation's press.

II

McCarthy evidently believed that he could brazen out the national indignation. He had done it before, and of late his power had seemed virtually beyond challenge. So he extolled Matthews as "one of the most outstanding authorities, if not the outstanding authority, on subversion in the United States." When the committee met on July 8, he refused to allow a motion for Matthews' dismissal to be entertained. He and he alone, he informed the other committee members, would exercise the prerogative as chairman of hiring or firing the executive director. He had chosen Mr. Matthews; he meant to keep him. Mr. Matthews had offered to resign, but he would not allow him to do so.

By the next afternoon, however, second thoughts had begun to plague even the self-assured McCarthy. The other members of the committee were preparing to appeal his dictatorial procedure to the Senate, and his politician's instinct warned that he had reason to fear the result. Almost plaintively, therefore, he told the Senate that of course he would abide by the majority opinion of his committee. Mr. Matthews' fate was sealed right there, al-

though this belated bow to democratic principles seemed contrived to save some remnants of the high-handed chairman's face.

But his face was not to be saved. Over the news ticker came the dreadful news (dreadful to McCarthy) that Dr. John A. O'Brien of Notre Dame, President Maurice H. Eisendrath of the Union of American Hebrew Congregations, and Dr. John Sutherland Bonnell of the Fifth Avenue Presbyterian Church of New York, acting jointly for the National Conference of Christians and Jews, had wired a protest to the President against Matthews' "attack on the loyalty of Protestant clergy," which they called "unjustified and deplorable."

III

Before Senator McCarthy could assess the full importance of this protest from this interfaith source, out to the nation flashed the President's response. It is so historic a document that, even though it has been printed in the daily press, we give it again here in full:

> I have received your telegram of today's date. I want you to know at once that I fully share the convictions you state. The issues here are clear. Generalized and irresponsible attacks that sweepingly condemn the whole of any group of citizens are alien to America. Such attacks betray contempt for the principles of freedom and decency. And when these attacks—whatever their professed purpose be—condemn such a vast portion of the churches or clergy as to create doubt in the loyalty of all, the damage to our nation is multiplied.
>
> If there be found any American among us, whatever his calling, guilty of treasonous action against the state, let him legally and properly be convicted and punished. This applies to every person, lay or clergy.
>
> The churches of America are citadels of our faith in individual freedom and human dignity. This faith is the living source of all our spiritual strength. And this strength is our matchless armor in our worldwide struggle against the force of godless tyranny and oppression.

We will take our stand on that. So, we are sure, will the nation. And in Washington, late that July afternoon, Senator McCarthy instantly knew that it would. The words from the White House, tingling with a passionate attachment to the democratic principles on which this nation has relied that could be almost physically felt as they poured over the wires, in one moment had brought him, naked and defenseless, before history's judgment bar. In a feeble effort to salvage something from the ruin in which his own arrogance had trapped him, he said that he would leave appraisal of the Matthews article to the other members of his committee. Then he announced that he had accepted Mr. Matthews' resignation—the resignation which, only the day before, he had declared he had no "present" intention of accepting or even of considering.

It is an old experience of mankind to discover that good can come out of evil. This has been proved once again in this McCarthy-Matthews episode. The Matthews article was evil. It was, as we said last week, venomous in intent, and the "evidence" by which it tried to back its sinister charges was puerile. It was an effort to smear and destroy the standing of the Protestant ministry as loyal citizens of this country. The action of Senator McCarthy in turning over to the author of such an article the investigative powers of the U. S. Senate was also evil. But the public reaction, considered as a whole, was good. And the courageous intervention of the President, calling the evil evil and recalling the country to sanity and to a recognition of the nature and strength of its spiritual foundations, is a good which may prove so beneficial in its long-run consequences that it will constitute a historical event worthy of national thanksgiving.

Approved by the Chamber of Commerce

EDITOR THE CHRISTIAN CENTURY:

SIR: How many instances are needed to constitute a "trend"? From some observation, I would guess about two. Often a "trend" is a succession of two happenings which enable a professor to make a universal generalization.

On that basis, I have discovered a trend in ecclesiastical affairs. In the past few weeks I have met three instances of the Chamber of Commerce participating in the choice of a minister by a church. They all followed the same pattern. Some official in a church in Oskaloosa, Iowa, for instance, asks the local Chamber of Commerce to write to the secretary of the Chamber of Commerce in Pawtucket, Rhode Island, to "find out" about an eloquent Apollos who is being looked over. In two of the cases I have met the inquiry ran like this: "Is he active in civic affairs? Does he belong to any service clubs? How is he regarded by the business interests of the community?"

Now, don't misunderstand me. I began at a tender age in my lifelong devotion to commerce and private enterprise. At the age of seven I was vice-president of the Sassafras Street Gang, Inc., which ran a lemonade stand, a very private enterprise. That corporation (by not counting the capital investment of mothers in lemons, sugar and overhead) made a 1,000 per cent profit. That ought to put me up right alongside Andrew Carnegie.

But this close cooperation between chambers of commerce and churches selecting a minister is a bit disturbing, even to my conservative mind. Will it be that the minister of the future, in order to get into the "big time," will have to have a certificate something like that of restaurants which boast, "Recommended by Duncan Hines"—a certificate reading, "Approved by the Chamber of Commerce"?

Perhaps the early church missed a trick. I have been trying to imagine the First Church of Thessalonica asking the Chamber of Commerce to write to the secretary of the Chamber of Commerce of Ephesus in this manner:

> SECRETARY, EPHESUS CHAMBER OF COMMERCE:
>
> SIR: The First Church of this city is considering calling the Rev. Mr. Timothy to be its pastor. Will you please find out if he is active in civic affairs? Is he loyal to the Roman Governor? Is he at all inclined to be fanatical? How do the businessmen in the large silver industry regard him?

As I say, I have been *trying* to imagine it. No luck so far!

Yours,

SIMEON STYLITES.

The Christian Witness in a Secular Age

By Reinhold Niebuhr

THE MOST obvious fact in the spiritual climate of our age, to which the preaching of the Christian gospel must adjust itself, is that a world view, usually defined as scientific, is discredited in its interpretation of the human situation by contemporary events. It is discredited though it boasted tremendous triumphs in the technical conquest of nature; and had gained such prestige that "modern" Christianity thought itself capable of survival only by reducing its world view to dimensions which would make it seem compatible with the scientific attitudes of "modern" men.

There was a curious pathos in this adjustment, because the failure of modern culture to understand man and his history stemmed precisely from its inability to appreciate the uniqueness of man as distinguished from nature. It therefore misunderstood everything about man, his grandeur and his misery, because it transferred attitudes and technics, which had been such a tremendous success in understanding nature, to the human situation, where they were the source of misunderstanding.

The "idea of progress," for instance, resulted from a transmission of the concept of evolution, true enough in nature, to human history, where human freedom made a determined development impossible; for man was always free to use his growing powers over nature for egoistic and parochial, rather than for universal, ends. Thus modern culture was unable to anticipate or to understand the evils which would arise in the technical possibilities of modern society, or the demonry of the cynical revolt against the standards of civilization manifested in nazism, or the even greater evils in the Communist revolt, which was animated, not by moral cynicism, but by a utopianism akin to the very utopianism of the liberal world.

Dignity, Misery and Freedom

In short, everything in our present historic situation was not understood because of characteristic, rather than fortuitous, errors in modern culture. Its confidence in the perfectibility of man rested in its trust in both the virtue and the power of mind. This was akin to the confidence in mind of the Greek rationalists; modern optimism also shared the Greek belief that evil was the subrational forces of the self which mind could gradually master. Hence our psychologists are always looking for the roots of human "aggressiveness" on a level where scientific technics can eliminate them. They do this precisely in the moment when the fury of Communist idealism and fanaticism proves its most dangerous "aggressiveness" to be compounded of monstrous power lusts and illusory heavenly visions. These are in a dimension which is not understood by those who think of man as one of the objects in nature, to be manipulated and beguiled to seek "socially approved ends." While they prate endlessly about the "dignity" of man, they actually rob him of his dignity. They make this mistake because they do not understand that his dignity and his "misery" have the same root in man's radical freedom.

It is not possible to understand this radical freedom if we try to comprehend human selves as parts of some system of nature or of reason. This freedom can be apprehended only in dramatic-poetic terms, because it consists of the self's transcendence over every rational or natural scheme to which it may be related. In other words, the affirmations of a religion of history and revelation are based upon the presupposition that there is a power of self-revelation in the mystery of the divine; and then the power of faith to apprehend such a revelation is a proof of the human self's greatness. These presuppositions are precisely the treasures about which modern Christianity was so embarrassed and which it tried so desperately to fit into systems elaborated by a Hegel, a Comte or a Marx. They are the sources of its understanding of man and his history, including his wholly unanticipated and totally tragic modern history.

Relevant, But Still a Faith

The refutation in experience of alternate views does not prove the truth of the Christian faith. This only establishes its relevance, after generations had assumed its irrelevance and regarded it as merely the remnant of a prescientific past. The fact is that the essentials of the Christian faith cannot be proved, as one proves either scientific propositions or metaphysical theories. For the basis of the Christian view is the presupposition that the mystery of the divine is disclosed, not so much in the permanent structures and essences of existence, as in historical disclosures of which the life, death and resurrection of Christ is the climax. The *agape* of Christ is thus the clue to the divine mystery which is encountered in creation on the one hand, and on the other hand is met at the outer limits of our consciousness, when the perennial dialogue within the self is felt to be transmuted into a dialogue between the self and a divine "other" who is always judging and forgiving the self.

How can the self prove that its encounters with such an "other" are real? Must not the encounter between selves, whether human or divine, be a matter of faith and love rather than rational proof? Is the Christian enterprise in any different position in a scientific age than it was in the classical metaphysical age, when it had to bear witness to the reality of a divine judgment and mercy of the God of whom the Bible spoke, as against the conception of Plato's or Aristotle's "god," who could be philosophically proved? In short, the proof that we encounter a God who is above the structures and forms of life and has a freedom at least as great as our own; that we do not merely face an ocean of mystery which is at the same time the fullness and the absence of being (as that mystery is described for us by

the mystics)—the proof of such a reality must be the "witness" of a life.

Thus the Christian community, founded in a unique disclosure of God to those who are ready to receive it, is called upon to "witness" to the truth of Christ by the fruits which emerge from an encounter between the self and such a God as Christ revealed. "By their fruits ye shall know them," declared Jesus; and St. Paul defined the characteristic fruits by which we bear witness to the truth of Christ as "love, joy and peace." That is to say, the only effective witness of the truth of Christ is a life in which the anxieties and fears of life have been overcome, including the fear of death; in which the prison of self-love, of preoccupation with the self, its interests and securities, has been broken so that the self can live in "love, joy and peace." That is, be so free of anxieties as to enter creatively into the lives of others.

Faith and Repentance

The relation between the self and God is not primarily an intellectual one, though everyone will have the intellectual problem of relating what he has perceived about God in this personal and "existential" encounter with what he knows about the structures, coherences and intelligibilities of the universe. This encounter is one of faith or trust on the one hand, and of repentance on the other. It requires faith as trust because the soul commits itself to the tremendous proposition that it deals with a power which can give meaning to, and can complete, both its own fragmentary life and the whole strange drama of human history. Neither the life of the individual nor the whole drama of history fits neatly into any system of rational intelligibility. The root of the modern, as of the classical, error is either to complete life falsely or to deny it any significance because its unity cannot be fitted into the coherence of either nature or mind. The mystic of course annuls life in all its rich historical variety because he thinks he has discerned a divine ground of existence which consists of undifferentiated being and which negates all particular being and historical striving.

The encounter between the self and God under the prompting of the primary self-disclosure of God—that is, under the presupposition that Christ is the clue to the character of God—moves in a circle of faith and repentance. Faith is required that the mysterious power can complete our fragmentary lives. But repentance is the precondition of faith because, in the ultimate encounter, every soul is convicted of trying to complete its life prematurely and making itself into the center of some system of meaning, of power or of virtue. The self is not condemned for being a particular self; it is condemned for being a false self.

Redemption for the self means, not the annihilation of the self, but its transfiguration from a self-centered and self-defeating self to one which finds its life in creative loyalties and affections. Thus the Christian plan of salvation re-enacts the theme of Christ's crucifixion and resurrection, of dying to live. St. Paul declares that we are "buried with Christ in our baptism that we may rise with him to newness of life." To this point the Christian witness to the truth of God in Christ seems clear and uncomplicated. Reborn selves possessing the graces of "love, joy and peace" are the only effective witnesses that the Christian faith has rightly apprehended the dimension and the reality of both the divine and the human self.

We would probably all agree that in a world of "clamor and evil speaking," the most significant witness would be the nonchalance and charity of Christians who know how "to forgive one another even as God, also Christ, has forgiven you."

Limitations of the 'Gathered Church'

But we must admit humbly that there is no such clear witness by the church as the "body of Christ" to the world. Every effort of evangelistic sectarianism to select out the true saints from the morally ambiguous multitude, which makes up the church, has proved abortive. The "gathered church" always proves itself as unclear in its witness as the conventionally inclusive church. Why should this be so?

The first element in an adequate answer to that question embodies a truth which erupted tumultuously in the history of Christianity at the Reformation, but has since been periodically suppressed. That truth is that rebirth of the "old man," even if genuine, does not wholly eradicate all tendencies to self-seeking; so that even the most gracious saints remain in some sense sinners. Luther put this truth in the phrase, *"Justus et peccator simul."* Nothing could of course be more obvious than this truth. Experience with monks or bishops, theologians or princes of the church, pastors and ordinary laymen, attests to the persistence of sin in the life of the redeemed, to the persistent power of human self-love which can be radically broken by the love of Christ. But it cannot be destroyed! We therefore face this interesting situation: that the church would be powerless and ineffective if it did not manifest some "fruits of the spirit," but that it, just like any individual, must be embarrassed when it calls attention to itself as a proof of the power of God. For the very pretension of virtue is yet another mark of the sin in the life of the redeemed.

The lack of a clear spiritual witness to the truth in Christ is aggravated by certain modern developments, among them the increasing complexity of moral problems and the increasing dominance of the group or collective over the life of the individual. The complexity of ethical problems makes an "evangelical" impulse to seek the good of the neighbor subordinate to the complicated questions about which of our various neighbors has first claim upon us or what technical means are best suited to fulfill their need. The "Enlightenment" was wrong in expecting virtue to flow inevitably from rational enlightenment. But that does not change the fact that religiously inspired good will, without an intelligent analysis of the factors in a moral situation and of the proper means to gain desirable ends, is unavailing.

Dominance of Collectives

The dominance of the life and the destiny of groups and collectives in the life of the modern man is another complicating factor. It is ironic that the 19th century individualism presented human history as the gradual emancipation of the individual from the group, while we are today bound to collective destiny (to the question, for instance, whether there will or will not be an atomic war) more than any of our fathers. Groups are only indirectly

related to the Kingdom of God, in the sense that the harmonies between them must be something less than a harmony of perfect love, even as they are incapable of emulating the "love of Christ" and sacrificing themselves for the good of the whole. They do well if they are good and wise enough to find the point of concurrence between their own and the general interest.

Modern perfectionist Christianity has hindered, rather than helped, the nation, in an era when we have had to defend civilization against various demonries, by trying desperately to fit the exigencies of collective survival into the limits of an individual ethic. Furthermore, this ethic was never a simple historical possibility even for individual men. Instead of a clear witness, a part of the church merely generated sentimentalities in a tragic age. The frantic desire to prove the gospel by seeking a perfection which was wholly irrelevant to our responsibilities to family, community and nation resulted in obvious futility. "Love, joy and peace" may be the true evidence of the truth in Christ; but no grace of spirit can be made into a law to be obeyed or a proof of virtue to be admired, and still be a true witness. As Jesus remarked about those who "do their alms" and "make long prayers to be seen of men"—"they have their reward."

In assessing the hazards of bearing witness to the truth of the gospel, we must face even more serious embarrassments in the religious life of organized Christianity, despite the emancipating power of a genuine evangelical experience. The first of these is the excessive conventionality and legalism to which religious life is subject, however explicit the antilegalism of the gospel may be. "Stand fast therefore in the freedom with which Christ has set you free," challenged St. Paul. Upon the basis of that challenge Christians imagine themselves devotees of a religion of the spirit rather than a religion of law. But we must admit that the church is filled with people who have an excessive devotion to law, and even to the minutiae of law. Usually the law is not sharply defined.

The Hazard of Conventionality

Christians try to prove their goodness by a rather more than ordinary devotion to the conventions which govern their community, and they seldom rise to a heroic defiance of these conventions by the power of grace. The excessive conventionality of religiously inclined people is a hazard to the effectiveness of the Christian witness. The perennial trend toward legalism, even in religions in which the law has been overcome in principle, is a striking phenomenon of religious life. It may prove, as a modern psychiatrist believes, that men are afraid of freedom and flee to the security of conventions from the responsibility of free decisions. It may also be that excessive conventionality and obvious conformity to law is a way of easing an uneasy conscience.

Men know themselves to be guilty in many relations of life. But rather than admitting their guilt and gaining the freedom of forgiveness they try desperately to prove to themselves and to others that they are really better than their conscience tells them. "Philistinism," according to Kierkegaard, is the fruit of a hidden despair of the self about itself. That analysis corresponds to both St. Paul's and Luther's confession of the purpose and the futility of their meticulous righteousness before their conversion. In this connection it may be relevant to observe that when the evangelical movement confronted the evils of slavery and, more recently, race discrimination, and found that men did not have the power and grace to overcome race pride, the movement degenerated into a graceless legalism. Frantic observance of Sabbath laws and prudery in sex standards were the obvious by-products of the efforts of men of uneasy conscience to ease them by doing many little things, in which their pride was not challenged, rather than the big things in which their racial self-esteem must be "crucified."

These shadows upon the Christian witness emanating from the complexities of the religious life are, however serious, minor compared with one additional hazard, which is obvious enough, though it is seldom acknowledged. It is the simple fact that there is no guarantee in any theology or church discipline or plan of worship, against the soul making use of the final encounter between the self and God as an instrument of self-aggrandizement or as a method of justifying the self and its interests, rather than letting the "word of God" which is "sharper than a two-edged sword" destroy the old self in its pride and pretension so that a new self may be born.

The Corruption of Religion

Religion, in short, including the Christian religion, can be used as an instrument of the self and therefore as a servant of evil. Christians were lulled asleep about this dread possibility in recent decades because the obvious forms of evil, the nazi and communist tyrannies, were so obviously heretical or pagan. Therefore we were tempted to believe that the acknowledgment of Christian truth was a protection against evil. We were not prepared to admit what is taking place in South Africa now (and in less flagrant forms in our own country)—that is, that the pride of a race justifies itself in biblical and pious terms, and becomes the more dangerous for sanctifying pride and inhumanity in ultimate or religious terms.

These facts ought finally to convince us that it is as silly for Christians to feel themselves morally superior by reason of their faith as for the modern secularists to regard themselves as superior by the lack of it. Of course an important truth is obscured in modern secularism. That truth has to do with the freedom of God and man above and beyond the structures and coherences of this world. But since this radical freedom includes man's ability to make use of the sanctities of religion even as the scientist may make use of the sanctities of his science, each to gain his own ends, the witness of the truth of the gospel must include the contrite awareness that no outward conformity to truth is a proof of virtue; for man in his sin and selfishness can use the final truth as an instrument of a final lie. This gives meaning to the seemingly absurd charge of the Reformation that the church could itself be "anti-Christ." This, too, justifies the Reformation insistence that an "invisible church" must be distinguished from the visible one. The visible church includes all manner of men, some of whom use piety as an instrument of dishonesty or personal prestige or political preferment. The invisible church is not some ideal platonic church. It is the number of those, known only to God, who are of a "broken spirit and a contrite heart."

It is the final paradox of the Christian faith that without the grace of life manifested by the saints of the invisible church, without their triumph over self, without their nonchalance about life and death, without their joy and serenity in sorrow, and without their forgiveness and charity amid all the evils which men do them—without these testimonies, the church would be reduced to the conventional futilities, to which the enemies of the church call attention. Yet, on the other hand, no one dares to name the members of the invisible church or try to separate them out from the whole church. This is obviously the case because no one but God can look into the secret of the heart to see how honest our repentance has been.

The effort of the "modern" church to prove the truth of the gospel by reducing it to the limits regarded as "respectable" by modern men only resulted in a competition with secular moralism, in which each sought to outdo the other in sentimentality. The effort, on the other hand, to prove the truth of the gospel by pointing to a superior Christian virtue can easily result in a frantic respectability in comparison with which secular forms of goodness may show genuine marks of freedom and grace. There remains therefore only such a witness as will be equally severe upon the pride and pretension of both Christians and pagans; it will testify that the destructive nature of such pride and pretension will be unsurpassed by any form of human evil which may appear in life and in history, knowing that there is a power whose judgment and mercy will triumph over all the vain delusions of men.

There is a purely rational, though negative, refutation of modern secularism. That consists in pointing out that the drama of human life and history is obviously enacted on a larger stage and in a higher dimension, and contains more beauty and terror, than can be measured in the systems with which various philosophies try to measure and interpret life. Every contemporary experience attests the inadequacies of these interpretations. But there is no rational proof that men encounter a divine judgment and mercy in this higher dimension. That is a truth of faith; and it is validated by a witness of lives which have been obviously remade by the power of God's judgment and forgiveness.

Trusteeship Is the Answer

By Carl Soule

BEFORE the General Assembly of the United Nations recessed last December, it debated the Tunisian question and passed a resolution urging France and the Tunisians to arbitrate their differences. That even this mild action constituted progress is plain if one recalls that in April 1952, when the eleven Asian Muslim nations first asked the Security Council to discuss events in the French protectorate, they received a rebuff. At that time five nations (Brazil, China, Chile, Pakistan, the U.S.S.R.) voted in favor of discussion of Tunisia, two (France and the United Kingdom) voted against it, and four (Greece, the Netherlands, Turkey, the U.S.A.) abstained.

During the intense debate Ahmed S. Bokhari of Pakistan broke forth, with an eloquence suggestive of Patrick Henry: "The whole of Asia practically knocks at the door of the United Nations. Does it say, 'Please punish the French'? God forbid. Does it say, 'Please make the Tunisians free tomorrow'? God forbid. At this stage it merely says one thing: 'Please, in heaven's name, discuss this question.' "

The Tunisian question has great symbolic significance. Wrapped up in it are these issues: Does the United Nations have the legal right to discuss the "internal" matters of a colony that has not been placed under the Trusteeship Council? Where shall nonself-governing peoples go for redress of their grievances if not to the United Nations? How and by whom should colonial peoples be sufficiently freed from ignorance, disease and poverty so that they can assume the responsibilities of self-government?

The one comprehensive and simple answer to all these questions is: Let all nations place all their colonies under the trusteeship system of the United Nations.

A brief look backward will enable us to see that the League of Nations took a short but noteworthy step forward when, instead of treating former German colonies entirely as spoils, it allocated them to the victors as mandates. In 1943 the Federal Council of Churches set down, as the fourth of the "Six Pillars of Peace," "autonomy for subject peoples" and "international organization to assure and to supervise the realization of that end." John Foster Dulles had a good deal to do with the formulation of the "Six Pillars of Peace." When the Dumbarton Oaks plan proved weak at this point, the conference of the churches at Cleveland in January 1945 urged that a special commission of the international organization be set up to make progress of colonial and dependent peoples toward self-government an international responsibility.

As in the case of human rights, the churches scored a real victory at San Francisco. On their urging, the delegates established the Trusteeship Council in the United Nations, although no such body appeared in the Dumbarton Oaks outline. Administratively the trusteeship system, as defined in the U.N. Charter, has three main features: (1) It receives reports from administering authorities who have agreed to place themselves under the supervision of the council. (2) It receives grievances in writing or in speech from groups or individuals within colonial areas. (3) It sends missions to colonies to investigate conditions of any kind. The last two functions constitute an improvement over the mandate system of the League of Nations.

Over what colonies does the Trusteeship Council have supervision? Over all dependent peoples in the world? The Charter makes provision for this desirable possibility. Not only are colonies formerly under the mandate system and colonies belonging to enemy nations in World War II

to be placed in trusteeship, but any colony or territory may be voluntarily placed under United Nations supervision.

At present only onetime German colonies, mandated after World War I, form the grist of the Trusteeship Council mill. These are the tiny and relatively insignificant countries of Ruanda-Urundi, Tanganyika, the Cameroons, Togoland, New Guinea, Nauru, Western Samoa and some Pacific islands. (South West Africa ought to be added to the list, but the intransigence of the Union of South Africa prevents this.) About 20 million souls live on these ribbons and specks of soil. Only one Italian colony, Somaliland, is under the Trusteeship Council, and that for a period limited to ten years. Libya has achieved full independence and Eritrea has been federated with Ethiopia.

Where are the colonies which were to be *voluntarily* placed under U.N. trusteeship by such powers as Britain, France, Holland, and Portugal—colonies in which about 180 million people live? There is no answer. In the British colonial empire, the following are some of the areas over which the Trusteeship Council has no supervision: the Sudan, Kenya, Bechuanaland, Northern Rhodesia, Uganda, Nigeria, Swaziland, North Borneo, Cyprus, British Guiana, the Bahamas, and many Pacific islands. The flag of France flies over Tunisia, Morocco, Algeria, French West Africa, French Equatorial Africa, and Madagascar. Little Portugal controls the lives of millions in Mozambique and Angola. In the heart of the Dark Continent Belgium has her great Congo, but she has not accepted United Nations supervision. Only tiny fragments of Africa have come under the Trusteeship Council's authority.

If France, Britain, Portugal and Belgium were voluntarily to agree, as administering authorities, to submit reports to the Trusteeship Council, to allow natives to present grievances to the council, and to permit missions to visit these areas, world peace and human rights would be substantially advanced.

Such an agreement on the part of the imperial powers of Europe is morally right. No country should assume the right to control arbitrarily the life of another national group, and none should cling to that power when a better course is open. Democracy requires that the temptation of self-interest be checked by United Nations discussion and criticism. The Christian faith applies here: "He who loses his life for my sake shall find it." In "losing" India, Britain has strengthened the Commonwealth and the democratic tradition, and has moved closer to India than ever before.

Under this plan the colonists would no longer be able to blame all their troubles on Lisbon, Paris or London. Their aspirations would be weighed and judged by many nations. This would make for more responsible nationalism. Just grievances would find sympathetic response.

The administering authorities would not lose their investments in their colonies. Each would still be the chief country in charge in its former dependency. It is becoming obvious to some colonial peoples that they very much need the economic and cultural assistance of more advanced nations. Libya is finding it difficult to stand altogether on its own feet economically. The people of Somaliland will need Italian capital and assistance after they win political independence. The Gold Coast of Africa has learned much from British agronomists and finds in Britain a good market for its cocoa.

The Trusteeship Council would help the colonies rise to freedom. One of the finest things about the programs of the United Nations is that they give men freedom at so many points: freedom to vote, freedom from disease, illiteracy and hunger. Linked with the Trusteeship Council's supervision would be assistance from the World Health Organization, the Food and Agriculture Organization, and the Technical Assistance Administration.

Finally, supervision of the world's 180 million nonself-governing people by the U.N. Trusteeship Council would give that body more work to do, help it to prove its worth in the field of colonialism, and pave the way for a world community where the aspirations of colonial peoples are the concern of all.

BOOKS

Preaching and Theology

ARTE CRISTIANO DE LA PREDICACIÓN. *Por Angel M. Mergal. Literature Committee of the Evangelical Churches of Puerto Rico (address Evangelical Seminary, Box 426, Río Piedras, P. R.).*

WHAT IS CHRISTIANITY? *By Walter Lowrie. Pantheon, $2.50.*

GOD'S ORDER, THE EPHESIAN LETTER AND THE PRESENT TIME. *By John A. Mackay. Macmillan, $3.00.*

BEFORE coming to the two books whose titles proclaim the sweeping comprehensiveness of their scope, I must at least introduce, though inadequately, the one which, while it limits itself by its title to "the art of preaching," takes such a broad view of the requirements of good preaching that it ranges far beyond the confines of the ordinary treatise on homiletics. Prof. Mergal (Ph.D., Columbia), a member of the faculty of the Evangelical Theological Seminary of Puerto Rico, is a mature scholar, a moderately conservative theologian, an eloquent preacher, a poet and an artist. Though he does not explicitly use the following analysis in outlining his material, it may be said that he recognizes three essentials in good preaching. First, there is the Christian gospel and a body of teaching which must be apprehended by one who has been apprehended by it. Second, preaching is a specialized art with its intellectual, emotional and psychological components. Not every devout person has the native endowments necessary to acquire this art. The priesthood of all believers does not imply the preacherhood of all believers. All can and should bear witness for Christ, but not all can *preach*. Third, effective practice of this art (as of any other) requires the mastery of certain techniques—vocal, physical and mental—which may be the mere mechanics of the craft but are essential in order that the spiritual message may flow freely through the personality of the preacher to the hearer. Though much of this last part is especially directed to those who are to preach in Spanish, it is highly suggestive for preachers who use another language. Especially admirable is Prof. Mergal's treatment of semantics in relation to the Christian vocabulary. Here he finds many opportunities for leading his students away from a prosaic, legalistic and literalistic view of Christianity. There is, after all, some theological advantage in having a textbook on homiletics written by one who is an artist as well as a scholar.

After more than a quarter of a century

in Rome, where I knew him as rector of the (Episcopal) American Church on the Via Nazionale, Dr. Lowrie learned the Danish language and became the translator of most of Kierkegaard's works. It was a tremendous but congenial task—whether wholly congenial from the start, or whether the potter's hand was subdued to what it worked in, I do not know. In either case, his thought is now largely Kierkegaardian. His style, however, is uncorrupted by the austerity and whimsicality of that of the melancholy Dane. Lowrie is graceful and debonair even in his most earnest utterances.

The volume *What Is Christianity?* is a collection of nine occasional papers, but revised to insure their consistent relevance to the theme announced in the title. They are relevant, and their unity of theme is sufficient. The central thesis is that Christianity is essentially eschatological, and that the heart of the gospel is the promise of eternal life. The chapters all enforce and illuminate this theme—all except perhaps the last two, under the titles "Does Anybody Love God?" and "Walking in His Steps."

Dr. Lowrie speaks his mind with great freedom on many a controversial point, but never in the strident tones of controversy. He likes best to challenge the slogans of those to whom he is closest, ecclesiastically, such as the definition dear to Anglo-Catholics (of whom he is one) that "the Church is an extension of the Incarnation"—which he regards as an error bordering on heresy, because it eliminates the Holy Spirit and because it tends to reduce salvation to something like a natural biological process which goes forward of necessity once a person has been incorporated in the Body of Christ. "This idea is calculated to relieve man of all serious tension, since even in our day almost everybody has been baptized in infancy." Other and perhaps better illustrations could be cited. Dr. Lowrie is always buoyantly confident, not to say oracular, but he always presents his evidence and carries through his argument. Sometimes he claims the privilege of age (being now approximately 85), but he never abuses it, and the conviction with which he defends his views cannot mar the suavity and grace with which he expresses them.

Pres. Mackay's *God's Order,* a study of the Epistle to the Ephesians as an epitome of the Christian system and specifically as a guide to Christian faith and living in our time and as defining the basis of unity for an ecumenical church, will rate among the notable religious books of the year. It is not a large book (only 200 pages), but it is an important one because of the things it says, the vigor with which they are said, and the deservedly eminent leadership of the man who says them. It is long since I have read a book which I respect so highly and at the same time disagree with on so many important points. This being so, I think that instead of reviewing it—which would take a much longer article than there is time to write or room to print—I shall content myself with recommending it earnestly for purchase and study.

Not to leave the impression that I take issue with the author on such a fundamental as "the Lordship of Jesus Christ" as the core of Christianity, I must say that my primary criticism is that he does not himself abide by the adequacy of this commitment as the criterion of Christian fellowship and the basis of a united church. He wants to have it both ways—both loyalty to Christ as the bond and the criterion, and theological orthodoxy as a basis of unity. "Such union must always be union in the truth. . . . Truth must always be a prior concern to unity. But I hasten to add this: Let it never be forgotten that Jesus Christ is the Truth" (p. 140).

Well and good. But on the preceding page: "The essentials of the Christian faith are those affirmations of belief which center in, and derive from, the basic Christian conviction that Jesus Christ is Lord. . . . That being so, any statement of essential Christian belief that would be expressive of, and loyal to, the One Faith must include first the acceptance of the supreme authority of the Bible as the Word of God where alone we learn about Jesus Christ; second, an adequate statement based on the Bible concerning Jesus Christ and the great events and truths that center in him; third, the acceptance of the two Sacraments instituted by Christ, Baptism and the Lord's Supper." And one page later: "The richer and more adequate the confessional statement of faith on which churches unite, provided always that the doctrinal affirmations are intelligently and enthusiastically endorsed, the more cohesive will be their unity in the One Faith."

All this, and much more in the same vein, is clearly oriented toward an elaborated theological and confessional unity or no unity at all. We are warned against the perils of a "creedless church" or a church with a "very thin" creed. What makes a creed "thin"? Is affirmation of the Lordship of Jesus Christ a "thin" creed? No creed "enriched" by doctrinal definitions held to "center in and be derived from" the basic Christian conviction ever gained a great following without the coercion or the exclusion of dissenters.

It would be nothing less than disastrous if a book containing so much good theology and sound religion should contribute to canonizing that or any other theology as a confessional basis for a united church. Still, I strongly recommend careful and critical reading of Dr. Mackay's able book.

W. E. Garrison.

CORRESPONDENCE

Bribes?

SIR: In your March 11 issue you state that the "Solicitor" who wrote the anonymous article on Christian vocation is a recipient of the Order of the British Empire. I suspect that he has an O.B.E. after his name. If so, he is an officer of the order. A lower class is a member and has an M.B.E. after the name. A higher and rarer is a companion with a C.B.E., and above him a knight with a K.B.E.

The British system of "honors" is a clever system, and in the colonies has been something like bribes to nationals to get their loyalty to their British overlords rather than to their own race and country. It helped get some missionaries, too.

E. Carroll Condict.

Thayetmyo, Burma.

Patriotism

SIR: Mr. Speer ("On the Nature of Patriotism," July 1) finds that the little governments under which he lives, the town and county governments, give reasonably good service, and he is willing to be satisfied with even the state government. But the big government fails to do its job well enough to be worth supporting. He infers that we need a much bigger government.

If he gets a big government that will not degenerate into oppression, as he accuses the U. S. of doing; one that will not perpetuate worn-out things when new circumstances demand something else; one that will not become a bureaucracy, run by job-holders who are more concerned for tenure in their jobs than for satisfying the people, and more and more so until the people feel that armed resistance is a smaller evil than endless acquiescence—then he will have got something new in the history of the world.

Steven T. Byington.

Ballard Vale, Mass.

SIR: "On the Nature of Patriotism" by James Speer is a fine bit of writing which begins well and ends with a very proper plea, but seems to me to fall into several ditches along the way.

His distinction of intellectual vs. territorial patriotism is illuminating, although I find it difficult to believe that with his wide experience of America Mr. Speer cannot really form any sense of emotional loyalty to the land, the people and the history. But on what basis can he limit our patriotism toward the nation by the purely mercenary and material social contract which he postulates? I belong to the nation as a social reality by being born into it; and I do not exhaust my relations to it in terms of so many dollars in taxes for so many tangible benefits, any more than I exhaust the nature of my relations to the family into which I am born by adding up tangible debits and credits. The social contract of patriotism is much more like marriage than a commercial "deal." It is "for better or worse, richer or poorer," rather than for immediate and visible gains. It is a venture of faith and creative will, not a matter of *quid pro quo.*

If Mr. Speer's theory is inadequate, his reading of the actual balance of profit and loss for an American citizen is even more faulty. It must be a singularly timid person who no longer feels himself able to exercise freedom of speech and of assembly in the realistic and sensible terms set by the fact of a world crisis. (In a gasoline refinery one does not exercise his freedom to smoke with the assurance of a boating party in the middle of a lake.) I recognize that some elements in our national life threaten these freedoms; but I deny that they have in any sense been lost.

I must confess that I was most disturbed by the moaning over high taxes and inflation. If our patriotism is to be undercut by the tiny sacrifices which those of us not in combat are making (the majority are making none, but have continually and progressively benefited by the course of national economy, judged by the past record and not by some quixotic dream of what might under other circumstances be the case), then we are not fit to exist as a nation alongside South Korea, Britain or Communist China. DAVID STOWE.

First Congregational Church,
Berkeley, Calif.

Pot to Kettle: Shame!

SIR: The Licensed Beverage Industries Incorporated, in an advertisement appearing in *Time* magazine for May 11, 1953, page 76, give this description of the bootlegger: "He breeds graft, corruption, disregard for law and order. Sickness, blindness, sometimes death itself, come from his bottle." Isn't this simply a case of the pot calling the kettle black?

El Cajon, Calif. W. A. MATHEWS.

Inconsistent?

SIR: I wonder how a Christian editor who says "commitment to Christ is basic to right human relationship . . . this is the assumption which underlies every issue of The Christian Century" and "The Christian Century's first loyalty is to Christ and his cause" (June 10) can admit that "when Korea was attacked we advocated forcible resistance" and feel that he is consistent.

Three years of a small war has, like other wars, vindicated the realism of Jesus' teaching, i.e., nonviolent resistance of evil and loving enemies.

Three years ago the U.N. forces were sent to save South Korea from the aggressor—or was it to guard the property of Western investors? However, the U.N. soon became the aggressor. What has been gained by all this loss of young, valuable lives? On the U.N. side 71,000 killed in combat, 250,000 wounded, 83,263 missing or captured. On the other side 1,347,000 *said* to be killed or wounded. "The war to save Korea has killed 400,000 Korean civilians, left 500,000 homes wrecked beyond repair. One-fourth of all Koreans are homeless, ill, underfed. In North Korea 40 per cent of all habitations are destroyed and of military targets—factories, power plants, etc.—U.N. airmen agree that there is not much left to destroy. Its army is smashed, its civilian population has diminished from 8 million to 4 million." (*Time*, June 29.)

And we have not stopped the aggressor on either side. Nothing has been gained that is worth the life of one U.N. soldier.

A few months ago there was a letter in The Christian Century advocating a "great counteroffensive." The writer suggested surrounding China and Russia with bases of loving service as we have surrounded them with air and naval bases. That is what is advocated by those who are committed to Christ and his cause. If the U.N. had done that, the international situation would be far more hopeful than it is today.

GEORGE W. TILLEY.

Cherry Valley, P.E.I., Canada.

[We wonder what our correspondent would have done on June 25, 1950, to deal with an actual invasion intent on destroying the Republic of Korea.—THE EDITORS.]

A Rauschenbusch Contemporary

SIR: By way of expressing appreciation for Winthrop Hudson's "Walter Rauschenbusch—Evangelical Prophet" (June 24), may I call attention to another evangelical prophet, a contemporary of Walter Rauschenbusch. He was Gustav Henry Niebuhr, father of the three well known Niebuhrs—Hulda at McCormick, Reinhold at Union, and H. Richard at Yale. Walter Rauschenbusch was born in 1861 and died in 1918. Gustav Niebuhr was born in 1863 (Loge, Germany) and died in 1913 while pastor of St. John's Evangelical Church in Lincoln, Ill. Shortly before his death Pastor Niebuhr wrote an article for the *Messenger of Peace*, the biweekly paper of what was then the German Evangelical Synod of North America (since 1934 a part of the merged church, Evangelical and Reformed). The title of the article is, "In What Way and to What Extent Should the Church Exercise Influence on Social and Political Conditions?" The following excerpts will serve to show the parallel of the wholeness and fullness of the gospel as it was lived and preached by Walter Rauschenbusch and Gustav Niebuhr.

Pastor Niebuhr the Evangelical: "Through the gospel mankind receives the only true vision of its needs and responsibilities, through it education has become a truly regenerating power, and with its aid public opinion can be changed into a great agency for good; while without the regenerating power of the gospel education and reform movements of any kind must end in failure. . . . The church must remember her prophetic mission of *calling to repentance every sinner* [italics his], whether high or low, and every body of men that has fallen behind in doing its God-given duty. She must call to repentance not only those who are still willing to hear the message in the house of the Lord, but also those who will not recognize her mission, and want it distinctly understood that their own mission is outside the supervision of God's messengers."

Pastor Niebuhr the Prophet: "According to the direct teaching of the Lord it is the mission of the church to exercise a direct and wholesome influence on the human race in all its affairs and conditions. This includes, most assuredly, all social and political conditions. The real question is therefore not: *shall* the church exercise influence on social and political conditions? but: *in what way and to what extent* . . . Existing conditions would be different if the churches, instead of watching over their small denominational differences and over their often still smaller local business affairs, had with concerted action applied their influence to the vital needs of society in a way that could not be misunderstood . . . we may also say, in the way that has been pointed out by our own Federal Council of Churches. The present-day church faces the charge of having, in many of her representatives, accepted a truce with the prince of darkness and of having compromised with him on the understanding that social and political affairs which do not bear directly on the inner working of the church shall constitute the hindmost which properly belongs to the devil and his sphere of influence."

RALPH C. ABELE.

Holy Ghost E. & R. Church,
St. Louis, Mo.

Lose No Sleep

SIR: It would appear (July 8) that the American Baptist Convention has become the problem child of the Rev. Mr. Elmer and The Christian Century. Thus the spanking administered by the latter and warmly approved by the former is doubtless calculated to correct the willful tendencies of the A.B.C. . . . Real leadership fights big things and loses no sleep over denominational actions that merely lend themselves to religious journal spankings.

Flint, Mich. JAMES MCGEE.

Gratefully Acknowledged

SIR: Rabbi Robert I. Kahn has called my attention to an error in fact, for which I apologize to him and his Jewish brethren. In his excellent review of my book *Expository Preaching for Today* (July 1), Rabbi Kahn says that in Jewish funerals the 121st Psalm is recited "as the fitting words for one making the pilgrimage to another world." This I did not know. I only wish that some of our Christian scholars would interpret the Psalm this way.

The readers of that review may not know that in addition to his duties as "rabbi of the nationally famed Congregation Emanu El," Dr. Kahn also serves as lecturer on homiletics in the new and growing University of Houston. A. W. BLACKWOOD.

Merion Station, Pa.

NEWS of the CHRISTIAN WORLD

Catholics Leave Welfare Council

Carry Out Threat to Split New York Body over Boycott—500 Enroll in Union Seminary Courses

NEW YORK, July 6.—As they had threatened to do, 53 Roman Catholic organizations resigned from the New York Welfare and Health Council on July 1 when the newly elected board voted to admit the Planned Parenthood agency to the council. (See The Christian Century for May 27, p. 635.) The board was elected in a plebiscite taken on this issue and its members were pledged to the action they took. It was reiterated by the board that any bona fide unit is eligible for membership, but the Catholic groups insisted on withdrawing because the planned parenthood group has been admitted. Raymond M. Hilliard, a Roman Catholic, resigned his $25,000 job as director of the council and the three remaining Catholic members of the board also resigned. Msgr. James J. Lynch, head of Catholic Charities in New York, continues as a member of a committee planning for some form of cooperation between his organization and the Welfare and Health Council.

Baptists Hold a Mass Convention

Over 12,000 delegates enrolled for the 48th annual National Sunday School and Baptist Training Union Congress, which was held in a Brooklyn armory, 28 churches and a synagogue. W. H. Jernagin of Washington, president of the union for 27 years, and A. Franklin Fisher of Atlanta, dean of the convention and training program, were given awards for exceptional service. Chairman of the local committee was T. J. Goodall of Bethany Baptist Church. Among the speakers were Benjamin E. Mays, president of Morehouse College, Atlanta, J. Raymond Henderson of Los Angeles, J. H. Jackson of Chicago, R. C. Wallace of Nashville, O. Clay Maxwell of Manhattan, and Gardner C. Taylor of Brooklyn.

Retreat Committee Formed in Queens

The laymen's retreat held June 12-14 at Wagner College, Staten Island, under the auspices of the Queen's federation of churches, was the largest ever. An innovation was the formation of area committees to further the retreat movement, whose general chairman is Louis G. Gosdorfer, president of the United National Bank of Long Island. On Sunday James A. Lundy, president of the borough of Queens and vice-president of the Queens church federation, led a meditation on the power of prayer. William C. Bennett, executive secretary of the Queens federation, conducted the final service.

Seminary Has Huge Summer School

More than 500 ministers, divinity students, religious leaders and teachers have enrolled for the summer study course which begins today at Union Theological Seminary here. A distinguished faculty has been assembled from leading theological schools over the nation. Spinka, Fitch, Pope, Mollegen, Cutler, Calhoun, Aubrey, Johnson and Lyman are some of the familiar names. A substantial contingent from the Union faculty are also on hand. Sacred music will be stressed by Organist Robert S. Baker and Profs. Lloyd A. Pfautsch and Robert S. Tangeman. Union's 33rd annual conference for ministers is also meeting.

German Bishop Lilje Hails Victory

Hanns Lilje, bishop of Hannover, Germany, and president of the Lutheran World Federation, who is visiting the U.S., expressed hope here that the disturbances in East Germany will not affect the agreement recently concluded between church and state there. That agreement came, he said, when the Communists discovered that the Evangelical Church offered a "spiritual resistance they cannot break." He said the main issue was the Communist effort to destroy the church's youth organizations. They have now explicitly abandoned this effort and have permitted the youth to return to school. The bishop declared that history will record that the Communists' change of attitude toward the Evangelical Church in East Germany "was brought about by the steadfastness and the unwavering faith of our Christian youth."

Kiwanians Meet In Cathedral

For the first time the annual convention of Kiwanis International met in New York, and for the first time it opened with a religious service. Meeting in the Cathedral of St. John the Divine, its 14,000 delegates heard their president, Walter J. L. Ray, present Ralph W. Sockman, who said: "America is not rich enough to be the perennial Santa Claus of the world. Nor is she powerful enough to be the perpetual policeman of the world. But let us work and pray that America may be Christian enough to be the partner of the world."

And So Forth

Roman Catholic and Orthodox representatives on the interfaith committee headed by Episcopal Bishop Horace W. B. Donegan withdrew when it was proposed that the committee issue a statement listing eleven questions which should be asked about any candidate for the office of mayor of New York.

Kenneth F. Moreland, pastor of West Presbyterian Church, Newark, has been installed as pastor of the Irving Square Presbyterian Church, Brooklyn.

Drew Theological Seminary, Madison, N. J., graduated its largest class—70 B.D.'s—on June 8. J. HENRY CARPENTER.

C.W.S. Distributes Surplus Milk

Nearly 12½ million pounds of powdered milk have been allocated from U. S. government surplus stocks to Church World Service for shipment to emergency areas of distress in Europe and Asia.

Liberals Launch An African Party

South Africa Moving Toward Violence on Present Basis—Paton Fears End of Old Civilization

HEALDTOWN, SOUTH AFRICA, June 20.—By far the most significant news from these parts recently is of the formation of two new political parties, the Union Federal and the Liberal. The measure of support commanded by the former has still to be revealed, but it is likely to be considerable. As to the latter, the *South African Outlook* remarks: "The launching of a Liberal party is most welcome . . . because it creates a rallying point for people of liberal convictions. That is something which is urgently needed." The paper sees a difficult passage ahead for the party. "That it will be accused of being Communist almost goes without saying, when some of our leading church authorities find it so difficult to see that the aspirations of the non-European after equality are a wholly natural consequence of what the white man has done for him, and not necessarily Communist-inspired."

Bishop Attacks Color Bar

Speaking to his parliamentary constituents recently, Eric Louw, minister of economic affairs, stated that the Anglican Church attacks the *apartheid* policy of the government, yet does not itself act in line with its synodical resolution declaring it unchristian and even blasphemous to assert that discrimination is justified because of a different pigmentation of the skin. Anglicans, he said, do not allow native and Colored children to attend their schools and in most Anglican churches special sections are set aside for non-Europeans. In reply the Bishop of Bloemfontein contended that no Anglican synod had passed such a resolution, but he had himself said to his own synod: "Is it not a shocking betrayal of faith and hope and love that we will not even try the way of friendship, discussion and mutual honor and trust where Africans are concerned, because of a blasphemous assumption that God made pigmentation a permanent sign of subordination, inferiority and humiliation among his creatures?" The bishop readily conceded that it was difficult to reconcile practice with principles in this matter, and he agreed that the Anglican Church falls short. "What we do assert is that the subordination of one set of human beings to another on the ground of color alone is contrary to what we believe to be the will of God and the mind of Christ," he said.

Middle Ground Being Cut Away

In an atmosphere of increasing tension, even those at work among and for the African are finding their tasks infinitely harder these days, for there is very little cooperation from the African side, whatever the nature of the work being done.

Riots in educational institutions are on the increase, and bodies like the Institute of Race Relations enjoy little confidence among the African people. Yet for this very reason the "bridge" must be kept in complete repair, said Bishop Inman of Natal, addressing the institute at its meeting in Durban a short while ago. The history of European politics since union teaches one lesson, he said; namely, that every alignment of parties has tended more and more to the right. Almost all changes in South African legislation have been reactionary and antiliberal, he pointed out. And it is equally evident that the non-European is moving more and more to the left. Bishop Inman feels that in many respects our multiracial society is a semi-caste system, but that if present trends in the union continue it will harden into a total caste system. It is the introduction of religious sanction into any sort of caste system that makes him afraid for the future of South Africa, the bishop stated; it cannot possibly have a peaceful conclusion.

Alan Paton Fears End Of Civilization

In line with other important speeches being made here at the present time, Alan Paton, famous author and president of the Convocation of the University of Natal, spoke some serious words to that body regarding the outlook in the union. The English-speaking people of South Africa are at the moment politically powerless, he contended, and they do not see any chance of immediate change. They do not like it, they are anxious, restless and unsure. Although he speaks both English and Afrikaans, at times, Paton said, he is oppressed by the fear that there is no real place for him or his children in South Africa unless people of his outlook consent to a subservience that would be intolerable. Commenting on the often heard statement that South Africa is in a crisis of racial survival which can be dealt with only by totalitarian measures, he declared: "Many members of this convocation do not believe that it is that kind of crisis. Many of us believe that if it is, then we may look forward to a life in Africa which will be one of unceasing vigilance, anxiety and strife, and in which the fundamental values of our civilization will be replaced by crisis values. Thus we reckon will our civilization be lost."

Adams College to Celebrate Centenary

A hundred years ago some American missionaries planted a small school near Amanzimtoti on the Natal coast. Today that school is one of the largest native educational institutions in South Africa, and many will look back over a wonderful growth when the American Board's Adams College celebrates its centenary later this year. A new sports pavilion, given to the college by the Gandhi-Tagore Trust, will be opened in October at the celebrations, and the foundation stone will be laid for a new teacher-training school. A fund has been opened to which it is hoped that £50,000 will be subscribed.

Republican Views Are Growing

While the majority of the European population joined wholeheartedly in the coronation celebrations, and Prime Minister Malan and other members of the cabinet were privileged guests of the British government at the coronation itself, by no means all the white population have been happy about it. A great gathering at Paarl in the Cape on coronation day launched a new organization to be known as the Republican League. J. A. Smith, who proposed the formation of the league, stated that if it did not obtain the cooperation of parliament it would itself enter politics and put forward candidates at the elections. He said the people are tired of hearing that the time is not yet ripe for a republic while parliament celebrates the coronation with bunting and cries of "Long may she reign!" Five monarchs have already been crowned, he said, and a republic is no nearer. Other meetings of this kind have been held.

Urge Central Control Of Education

Under the recommendations of the recent government commission on native education it is fully expected that the control of native education will soon be taken away from the individual provinces and brought under a new Department of Bantu Affairs. The Natal provincial council has stated that this move would be a threat to the relations between Europeans and non-Europeans in the province in years to come. In particular the council deprecated the suggestion of removing the influence of Christian missions from native education. Said the administrator of Orange Free State in the provincial council recently: "We do not want to keep the native down or give him an education that will keep him down." He opposed replacement of the present educational system by one of technical and agricultural education. "We want him to climb to the highest rung."

STANLEY G. PITTS.

Seek Data on Jehovah's Witnesses

A New York graduate school is making a study of Jehovah's Witnesses, and desires information from present and former members regarding their experiences, especially in matters of discipline within the organization. Communications, which will be treated with the strictest confidence, should be sent to Box 1238, General Post Office, New York, N. Y.

Tucson Church Announces Choral Contest

The ministry of music at First Methodist Church, Tucson, Ariz., announces a $100 prize choral composition contest. Works submitted must be not more than seven or eight octavo pages in length, and must include a sacred text suitable for use in a dedication service for a new church. Further information may be obtained from Carroll A. Rinehart, minister of music at the church.

Provide Chaplains for Refugee Ships

The Intergovernmental Committee for European Migration has announced in Geneva that hereafter it will provide "migrant chaplains" for all ships it charters to transport refugees to their new homes overseas. The program was launched with the sending of a Lutheran and a Roman Catholic clergyman to accompany 800 German migrants to Australia.

Christians Third In India Census

Outranked in Numbers Only by Hindus and Muslims—Mar Thoma Church Consecrates New Bishops

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, June 22.—According to a census issued by the government at the end of May but taken in 1951, Hindus form 84.99 per cent of the population of India, Muslims 9.93 per cent, Christians 2.3 per cent, Sikhs 1.74 per cent, Jains 0.45 per cent, Buddhists 0.06 per cent, Zoroastrians 0.03 per cent, adherents of tribal religions 0.47 per cent and of nontribal religions 0.03 per cent. These figures cover our present territorial limits, exclusive of Jammu and Kashmir states and part of the tribal areas in Assam where the 1951 census was not taken. Comparison of the figures for 1951 and 1931, the government paper states, shows that there has been no material change in the religious pattern, except that in 1951 more members of tribal groups professed themselves Hindus or Christians.

Christian Population Above 8 Million

The census shows that out of a total population of 356,700,000, Hindus number 303,200,000; Christians 8,200,000; Muslims 35,400,000; adherents of tribal religions 1,700,000 and of nontribal religions 100,000. Travancore-Cochin has the largest Christian population—2,966,036 out of a total population of 9,280,425. Then comes Madras state, with 2,431,006 Christians out of a total of 54,290,000.

Reasons for Religious Shifts Outlined

The government statement comments in this fashion on the variations in the numbers of Hindus and Christians in some provinces: "The abnormal variation in the Hindu and tribal population of Assam in the last decade is explained by the variation in the method of enumeration between 1941 and 1951. The increase in the number of Christians was also due to a similar reason, though proselytization was a contributory factor. But in the Lushai Hills area there has been a tendency in the opposite direction, with Christians reverting to their old beliefs and sacrifices. . . . In Travancore-Cochin the Hindu population, which has been steadily going down in proportion since 1901 when they formed 69.6 per cent of the population, registered an increase of 0.9 per cent over the 59.3 per cent of the 1941 census. This increase was perhaps the effect of the Travancore temple-entry proclamation in 1936, which threw open all temples to the members of the Hindu backward classes . . . , and to the work of the Kerala Hindu Mission and the Arya Samaj."

Smash Idols in Madras City

There is a growing movement toward atheism among the Tamil-speaking Hindus in Madras state. This started as a revolt against the Brahmins and is now definitely antireligious. Organized as Dravida Kaza-

kam, it has its followers and sympathizers in most of the Tamil districts of Madras. During the last week of May the leaders of Dravida Kazakam organized a campaign of public idol-breaking in Madras city and other places. They chose the birthday of Buddha for this demonstration, probably because Buddha is considered a great leader who opposed Brahmanism and preached a way of life in which God has no place. They made clay images of Ganesh, one of the popular Hindu gods, and smashed them publicly in various centers. As the devotees of Ganesh deeply resented this action, there was reason to fear that there might be clashes. However, the police took elaborate precautions and succeeded in preventing breaches of the peace.

Three New Bishops for Mar Thoma Church

Three new bishops for the Mar Thoma Church were consecrated at Tiruvalla on May 23 in the presence of a congregation of 30,000. The solemn service was conducted in Malayalam by Metropolitan Juhannen Mar Thoma, assisted by Bishop Mathews Mar Athana and many clergymen. The laying-on of hands was performed by these two prelates and by Bishop Mar Kurilos of the small independent Syrian Church in the Malabar district of Madras state, which for years has had spiritual fellowship with the Mar Thoma Church. The sermon was preached by John Sandagren of the Church of Sweden, who is bishop of the Tamil Lutheran Church in south India. According to custom in the Eastern churches, the new bishops assumed new names on consecration. M. G. Chandy is now known as Alexander Mar Theophilos, P. Thomas as Thomas Mar Athanasius, and Philip Commen as Phillipose Mar Chrysostom. The Mar Thoma Church still follows the ancient custom of having celibate bishops, though clergymen of the lower ranks are allowed to marry.

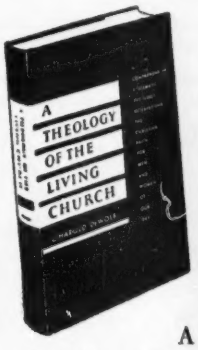
The Mar Thoma Church now has five bishops. One of them will be in charge of the church's missionary work in and outside India. The others will head the four dioceses of the church in Travancore-Cochin. P. Oomman Philip.

Dewey R. Eder to Beirut Church

Dewey R. Eder, formerly pastor of the Evangelical and Reformed College Church at Naperville, Ill., has accepted a call to become pastor of the American Church in Beirut, Lebanon. Beirut is the site of the American University, the Near East School of Theology and Beirut College for Women. It is also a headquarters for airlines and oil companies and has a considerable group of United States government personnel. The church, whose services are conducted in English, was established in 1823. Mr. Eder begins his work in October.

Churchwomen Keep Eye on Mental Health

Concerned about the low standards of their state's mental hospitals, members of the West Virginia council of churchwomen at their recent annual assembly voted to appoint a mental health chairman in each local council to promote education in mental health, service to institutions and legislative activities.



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Presbyterians Split in Korea

Independent General Assembly Is Set Up by 40 Dissenters—Churches Are Establishing Own Schools

SEOUL, KOREA, June 24.—A little noted but disturbing event in early June was the gathering of a small group of dissidents protesting the Presbyterian General Assembly's recent actions pertaining to the theological seminaries. [See The Christian Century for May 27, p. 644.] This group of about 40 set up an independent General Assembly. They do not appear to represent a very large number, as six small churches from one presbytery sent seven delegates. In the established assembly, the ratio is one delegate to every 10 churches.

Underwood Asks for Thought on Peace

A month-old letter from Lt. Horace Grant Underwood of the U.S. navy, the senior interpreter at Panmunjom, says: "Once again the representatives of two great forces in the world today are meeting in a little shack in the village of Panmunjom. As the whole world looks to that little shack to see whether there will be what passes for peace in this year of our Lord 1953, the real question once again is the price of peace. What will we pay in money, in lives, in honor? As payment for peace, the U.N. is apparently willing to shelve, for the time being, its premise of a united Korea. What the present talks are really concerned with is how much we are going to pay. Are we going to pay with the lives of those to whom we have promised asylum? Are we going to pay with the lives of those prisoners the communists hold and won't give back—literally tens of thousands of them? Are we going to pay with our honor, so that men everywhere who looked to us with hope have to turn away in discouragement from another lost ideal? The answers are hard and can come only from the hearts and consciences of the millions of free men and women after prayerful thought." [Lt. Underwood is a descendant of the first Presbyterian missionary in Korea.—ED.]

Add Story to Severance

A fifth story has been added to the one general hospital unit of Severance hospital here that escaped destruction, and is to be dedicated July 1. This nearly doubles the number of beds, since the construction also makes the fourth story usable. Funds were provided by the U.N. Korea Rehabilitation Agency. The new floor will be given over to nonpaying bed patients. More than half the service Severance currently gives is free. . . . At the close of its first six months of operation, the Korean amputee rehabilitation project had provided 106 artificial limbs to an even hundred men, women and children and taught them how to use them. Additional centers for amputees are being opened in Chunju and Taejon, so that at least twice as many will be helped in the second half-year of the project. Daily worship services and the practical demonstration of Christian helpfulness go on simultaneously.

Churches Start Many Schools

About 1934 weekday "Bible clubs" were started by Francis Kinsler of the Presbyterian Church. Such "clubs" are now burgeoning all over the land and have become the poor child's only hope of a primary education. They combine the features of a daily vacation Bible school, a 4-H club and cub scouting. Around 30,000 children are now enrolled—9,000 in Seoul alone. Marion Hartness, preinvasion principal who has returned, reports that a "club" opened this week in an unused building at the Pierson Memorial Bible Institute has enrolled 113 youngsters from homes too poor to pay the public school fee of 50 cents a month. Another enterprise recently opened at Pierson Memorial is the higher Bible institute, with an enrollment of 35.

And So Forth

Mrs. William Shaw of the Methodist Mision has started a model widows' sewing project. Daily 25 women gather to make garments to order or, using what materials are available, for sale through distribution centers. Similar projects are under way in Pusan. They furnish women a means of supporting themselves and their children.

The Republic of Korea chaplaincy uses the following breakdown of Christian groups in Korea: Roman Catholic, 12.5 per cent; Methodist, 19.6; Oriental Missionary Society, 11.5; Presbyterian, 51.7; Salvation Army, 2.7; all others, 2.

SUE COMSTOCK ADAMS.

Vote No Action on R.S.V.

Churches of God (Harrisburg, Pa.) Urge Joint Use of Bible Versions

HARRISBURG, PA., June 19.—At its 34th triennial session here this week, the General Eldership of the Churches of God in North America adopted reports of its boards of publication and education calling for no formal action on use of the Revised Standard Version of the Bible. Pointing out that the church has never "authorized" any version, the reports said that both the King James and the new translation should be used and studied together.

The session adopted resolutions disapproving any form of compulsory military training, of the sending of any envoy to the Vatican, of the use and current wide advertising of alcoholic beverages. It approved continuing of discussions by its commission on Christian unity with representatives of the General Baptist denomination. On "missions night" missionaries on furlough were honored and an address was given by Hatem Dewan of East Pakistan, first native delegate from the denomination's mission fields in India and Pakistan.

The Churches of God in North America were founded in this city in 1825 under the leadership of John Winebrenner, who had left the Reformed Church in America (German background) under the influence of the evangelical movement sweeping the country at that time. New president of the denomination is Roy Schreiner, editor of the weekly *Church Advocate*

Indonesia Church Ordains Woman

Catherine L. Manusama Is First of Her Sex to Become a Pastor in the National Denomination

BANDUNG, INDONESIA, June 9.—Although a number of Dutch women pastors have served the Protestant Church in Indonesia, Catherine L. Manusama of the island of Ambon, a member of the 1953 graduating class of the Theological College of Djakarta, on May 23 became the first Indonesian woman to be ordained. Participating in the ceremony conducted by the Protestant Church of Western Indonesia at Djakarta's Immanuel Church were more than 30 ministers of the Reformed faith—Indonesian, Dutch, Swiss, Chinese and American. This is believed to be the first time since the beginning of the Protestant Church in Indonesia in 1598 that an American clergyman has taken part in one of its ordination services. (This church is not to be confused with other Protestant bodies operating in Indonesia and staffed with American personnel.) For the first time, too, a part of the old Dutch ordination service which had just been incorporated into the liturgy of the Protestant Church in Indonesia was employed. In this part of the ceremony, Moderator C. Kainama escorted Miss Manusama and the other ordinand, C. Siwi, in turn to the open Bible, the baptismal font, the communion table and the pulpit, explaining the significance of each in the life and ministry of the church.

Student Evangelistic Mission Interests Muslim Villages

Spectacular success attended the evangelistic meetings sponsored by the Student Christian Movement of Gadja Mada University during the five-day student camp it conducted at Ento Ento, a village 13 kilometers from Jogjakarta. Although Ento Ento, a solidly Muslim area, has only 20 Protestant families, 4,000 people came to the first meeting. A like number came to the meeting held the next evening at the neighboring village of Kebonagun, whose 10 Christian families, along with the Christians in Ento Ento, are served by a young minister, the Rev. Siswodwidjo. During the camp period the students were guests of church members in the village. On Pentecost, May 24, they conducted a five-hour service to which police officers, village heads and many non-Christians came. Said the students as the camp ended: "We now have the vision of evangelism."

Urges Foreign Medical Personnel Be Invited

Dr. J. Leimena, minister of health in the Wilopo cabinet and leader of the Protestant party, recently told the press that Indonesia should surmount her objections to employing foreign technicians if she hopes to avoid great damage to the nation's health. Most of the 1,000 to 1,200 Indonesian physicians are concentrated in the cities of Java, while vast areas have no medical care at all. Dr. Leimena thinks that at least 150 foreign medical experts

should be brought in annually to supplement the 50 to 100 doctors who graduate each year from our universities—even if the government has to pay them more than it does Indonesians. The medical commission of the National Council of Churches of Indonesia, of which Dr. Leimena is chairman, is awaiting an answer to the request for four missionary doctors which it has sent to the Foreign Missions division of the National Council of Churches in the U.S.A. Two would serve in Minahasa, one in Bali, one in Jogjakarta. For the seven hospitals once sponsored by churches in Minahasa, there is but one doctor. The Bali maternity clinic, at which there were 197 births in 1952, is at present without even a registered midwife. Bethesda hospital in Jogjakarta, currently being aided by Madison Avenue Presbyterian Church, New York city, has only two staff doctors to serve its 500 beds and large out-patient clinic.

'Big Brother' Again Puts Foot in Mouth

By requesting 40 buildings for the purpose of opening an embassy in Djakarta, Russia has added to its long list of blunders so far as making friends of the Indonesians is concerned. (The first was the abortive Madiun attempt in 1948 to overthrow the republic.) Housing is so scarce in Djakarta that the Canadian embassy, just arrived, is located in a hotel room. Not only foreign diplomats, but Indonesian cabinet members as well, go on living in hotels for months or even years before they can find houses. So Russia's request is interpreted as a sign that she knows or cares little about local conditions. The U.S. churches' cooperative program to aid the Christian churches in Indonesia is hampered because leaders hesitate to assign staff members to Djakarta so long as housing is not to be had except at prohibitive prices. For the past two years this correspondent has had to live four hours' traveling time from his work in Djakarta.

And So Forth

The Christian youth of central Java employed the period before and after Pentecost (which was a national holiday in Indonesia) for special preaching services to non-Christians of the area. Although central Java is pronouncedly Muslim, one Mennonite congregation found that of 14 new members 12 came from Muslim homes.

The Chinese Protestant Church in Surabaja held special services June 3 to mark completion of a new $50,000 building.

In mid-May, Mateo Occena, a secretary of the Presbyterian, U.S.A., Board of Foreign Missions, visited Java and Bali, accompanied by his wife. Leaders of the Bali church have expressed gratification that a Western board of missions has appointed an Asian to an administrative position.

Last month Garland Evans Hopkins, executive vice-president of American Friends of the Middle East, spent a week in Djakarta consulting with national leaders. Reporters queried him as to inclusion of Indonesia in the "middle" East. He also consulted with Christian leaders about the proposed Christian university here.

Mrs. Arthur T. Hughes, wife of the Salvation Army territorial commander, died in Makassar May 27, just eight days after the couple had celebrated completion of 40 years of Christian work—30 of them in India, Pakistan, Ceylon, Africa and Indonesia.

WINBURN T. THOMAS.

Methodists of Northwest for Clergy in Social Security

Meeting in Tacoma, Wash., in June, the Pacific Northwest Methodist annual conference adopted a resolution recommending that clergymen be included on a voluntary basis in Social Security programs. It also voted support of Bishop G. Bromley Oxnam and his call for changes in procedures employed by congressional investigative committees. "We partcularly deplore the growing and irresponsible use of congressional immunity on the part of some of our senators and representatives," the Methodists added.

'World Fellowship' Sponsors Creative Writing Workshop

World Fellowship, Inc., a group "enrolling people of all races, faiths, colors, countries and convictions seeking peace, brotherhood and plenty for all mankind," is to sponsor a workshop on creative writing at its center near Conway, N. H., Aug. 10-19. Director is to be George Abbe, noted author. Purpose of the workshop is to help writers "open new lines of communication between America and the rest of the world." Willard Uphaus, formerly director of the Religion and Labor Foundation, recently became executive secretary of World Fellowship.

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President Pulls Ears of Congress

Chilean General Who Became Head of State Speaks Plainly—Farm of Mission Held a Model

SANTIAGO, CHILE, July 4.—Wearing his general's uniform, Pres. Ibañez recently made his annual report on the state of the nation to Congress in an acid address that several newspapers described as "ear-pulling." He warned political parties to work for the general welfare and called for sacrifice on the part of all our people. Pointing again to the communist danger [see The Christian Century for July 8, p. 800], he said he was keeping the Permanent Defense law in force as a curb on the Communist agitators who have specialized in enticing the copper, nitrate and coal miners to demand higher wages. This agitation, he said, is simply a sly way of jeopardizing shipment of these products, particularly copper and nitrate, to the United States.

Tell Communists The Truth

Reaction against communism seems to be on the march here. A number of former party members who have repudiated their Communist allegiance are leading in denunciation of the tactics of the native Communists [see the July 8 Century]. Several weeklies and monthlies devoted to fighting the "Sovietists" are being published. One of them, which justly calls itself *Pravda* ("Truth"), is printing photographs of the concentration camps in Russia and its satellites, and has been giving an account of the battles for domination among the Kremlin hierarchy. Labor in general is becoming more strongly and boldly anti-communist.

Mission Farm Cited As a Model

Growing interest in training leaders for an evangelical advance in Chile is evident from the number of Bible institutes and seminaries operating all over the country. In this city the Methodists, Southern Baptists and Assemblies of God each have a seminary, with a combined student body of between 50 and 60. They are also doing a great deal of educational work among the laity. The McIntire Presbyterians run a Bible institute in Chillan, and the Missionary Alliance has a similar school in Temuco. At El Vergel, the famous Methodist experimental farm and agricultural school at Angol (about 400 miles south of Santiago), one of the newer leadership training projects—a very strong one—is being carried on. A chief purpose of El Vergel is to prepare young men and women for work among the native Indians and in the most remote regions of the south. Government officials have repeatedly held up its pattern of training as a model for the state in preparing rural teachers and counselors.

President Pleads For Children

In a recent speech, Pres. Ibañez spoke sadly about the health of Chile's children. At present, he said, there are 750,000 children of primary school age who are victims of malnutrition. Eighty-five per cent of these never have milk to drink, 93 per cent never get eggs, cheese or butter, 45 per cent are anemic, 86 per cent have deteriorated teeth, 60 per cent are below normal height. The president attributed these ills to selfishness on the part of the well-to-do who live comfortably and refuse to share with the poor, to the wide use of alcoholic beverages, and to the low production of essential foodstuffs.

And So Forth

Last week the manager of the Argentinian branch of the Ford Motor Co. flew here from Buenos Aires and had a prolonged telephone conversation with the home office in the U.S.A. Next day he flew back to Buenos Aires. The very reliable weekly *Ercilla*, which reports the incident, comments: "He came specifically to make the phone call. His case is not an isolated one. Other businessmen with commercial relations in the U.S. prefer to fly over to Santiago, where they can talk privately, without interference."

Central and southern Chile have suffered severely from violent rain and wind storms, coming as our autumn turns into winter. Ten people have died in floods and earthquakes. Damage amounts to $200,000.

PEDRO ZOTTELE.

Reformed Church Commends Revised Standard Version

The 147th General Synod of the Reformed Church in America, meeting in Pella, Iowa, in June, commended the reading of the Revised Standard Version of the Bible and authorized its use "by those churches which so desire," Religious News Service reports. It approved a $2,123,000 program for education and home and foreign missionary work, and authorized boards of education and home missions to raise $740,000 in the churches during the next 2½ years to finance a new college and church buildings. Delegates heard that the 153,551 pupils and teachers in the denomination's church schools contributed $929,932 to the program of the church.

Dr. W. A.

VISSER 'T HOOFT

General Secretary of the World Council of Churches

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Frank, Not Fierce, Discussion Urged

Canadian Minister Pearson Asks End of Censoriousness—Find White Skin a Liability in Far East

TORONTO, July 2.—Canada's external affairs minister Lester Bowles Pearson, who is also president of the U. N. Assembly, in recent weeks has given at least ten important addresses in various parts of Canada and the United States. Speaking in Toronto about the Attlee-McCarthy conflict he said: "Canada will take no part in the discussion between a friend and a neighbor. Anything that creates controversy between Britain and the U.S.A. is not good for Canada." He urged Canadians to be vigilant and at times critical, but never censorious or intolerant, for good relations between friends may easily be spoiled "if fierceness takes the place of frankness in discussions." He added that honest criticism of any government policy by a friendly neighbor should be accepted "in the right spirit."

Wanted: New Far Eastern Missionary Policy

Speaking to the annual meeting of the United Church's Woman's Missionary Society, James H. Robinson, pastor of the Church of the Master, New York city, stressed the need of trained youth leaders of Asian and African birth for Christian work in the Orient. "In the East whiteness of skin is a liability," he said, adding, "There are no white communists in Asia." Dr. Robinson felt that a much larger number of students from the Far East should be trained in Canada and the U.S.A. and return to their own lands to further the Christian cause and work for the elimination of poverty and ignorance.

Church Concerned for Mixed Marriages

The General Assembly of the Presbyterian Church in Canada, meeting recently in Toronto, had a closed session to consider a resolution from the presbytery of Calgary. This presbytery petitioned the assembly to enact a law for the regulation of mixed marriages between Protestants and Roman Catholics. The presbytery pointed out that the Roman church exercises strong pressure of discipline on her members, including a promise regarding children born of such marriages, while Protestant churches leave their members in mixed marriage situations "unprotected and exposed to the pressure of the Roman Catholic Church."

Churches Succeed in Downtown Toronto

The success of several downtown churches in larger metropolitan areas, such as Toronto, has been demonstrated by some recent events. St. Michael's hospital (Roman Catholic) has added a large new wing. St. James Cathedral (Anglican) at its centenary services launched an appeal for $150,000, partly for repair work and also for increasing its downtown ministry. Two United churches in the downtown area, Carlton and Metropolitan, have had successful financial campaigns. The former raised over $100,000 in a brief period and the latter announced that it is more than halfway toward its objective of $75,000. Commissioner William Dalziel of the Salvation Army announced recently that that organization is recruiting a "bowery corps" to save city drunks. For this work a new building will be needed.

Church Confronts Liquor Evil

The Board of Evangelism and Social Service of the United Church of Canada, at a recent meeting in Toronto, called on Ontario's Premier Leslie Frost to close all liquor outlets, including cocktail bars, not later than 10:30 p.m. The board commended the Frost administration for not granting liquor licenses to motels and declared that under no consideration should such licenses be issued. It again urged that liquor advertising be banned in all Canadian provinces.

Anglicans Accredit Women Delegates

For the first time in the history of the Anglican synod in Toronto, women sat as fully accredited delegates. This change is the result of several years of agitation, including many full-dress debates. When the final vote was taken on this issue, opponents were defeated by only a small margin. Twenty-six women delegates were admitted to the annual meeting of the synod in St. James Cathedral here in May.

Discovers Churches in Deep-Freeze

A. J. Wilson, editor of the *United Church*

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Observer, this month has an editorial entitled "Frozen Souls." He says that undue emphasis on doctrine and ritual reduces the warmth of the Christian fellowship and produces "frozen souls." The editorial concludes: "As churches grow older and wealthier, their buildings become chancelized, the sermons intellectualized, the music sterilized and the service ritualized. There are lots of people for whom this sort of worship fails to provide the spiritual nourishment the soul craves. If we continue to place the food so high that the sheep cannot reach it, they will naturally wander off to new pastures, and that is what is happening in many places."

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Wesley's Birth Celebrated

In many larger and smaller centers, the United Church, by sermon and printed article, celebrated the birth of John Wesley 250 years ago. The Canadian Broadcasting Corp. carried a half-hour Wesley service, broadcast from England, as a Sunday afternoon program on one of its national networks. Several newspapers came out with relevant editorials. A news report of the Methodist world convocation of evangelism recently held in Philadelphia appeared in most dailies. The *Toronto Globe and Mail* in an editorial entitled "Spirit of Wesley Lives On" paid high tribute to the work and influence of the Wesleys but expressed some doubt as to whether the United Church of Canada, toward the formation of which the Methodist Church made its full contribution, was continuing the Wesley methods in a virile and constructive manner.

And So Forth

W. A. Cameron, general secretary of foreign missions, was elected moderator at the 79th General Assembly of the Presbyterian Church in Canada last month.

Winnifred Thomas, after 42 years of service, has resigned as a general secretary of the Women's Missionary Society of Canada. Her successor is Anne Ward, who was a missionary in West China for many years.

Ivan Morgan of Peterborough was elected president of the 65th annual assembly of the Baptist convention of Ontario and Quebec at its recent meeting in Hamilton.

Ethel "M" of Akron, Ohio, was the chief speaker at an A.A. rally in Toronto, attended by more than 2,000 delegates. Stating that the percentage of women alcoholics is increasing she made a strong plea for help for them.

A. G. Jacobi of Kitchener was elected president of the Evangelical Lutheran synod of Canada at its 91st annual convention in Waterloo, Ont. JAMES R. MUTCHMOR.

Indiana Churchmen Learn About U.N.

In an effort to help Indiana churchmen appreciate the role of the church in affairs of state, the state council of churches recently sponsored in nine communities a series of workshops on the church and international affairs. Each workshop featured a discussion of the United Nations' program and an evaluation of its accomplishments, with particular emphasis on the work of specialized agencies. Among the leaders were Ernest Lefever of the National Council of Churches, William Reagan of the American Friends Service Committee, and James A. Crain and Samuel F. Pugh of the United Christian Missionary Society.

Prepare Evanston For World Council

Study Race and Other Attitudes in Assembly City—Discrimination in Jobs, Housing Yielding

CHICAGO, July 7.—An inventory of human relations was taken recently in near-by Evanston. Part of the object of the people responsible was to forestall embarrassing incidents involving delegates who will come to Evanston from all races and most nations for the second General Assembly of the World Council of Churches Aug. 15-31, 1954. Leaders say, however, that their aim is to eliminate discrimination permanently and "not just for delegates nor only for the duration of the Assembly." Leaders in housing, education, recreation, health and employment sat down with church leaders for a day to discuss the inventory. The facts brought out will be published this summer. The project was sponsored by the Evanston Interracial Council, under the leadership of Homer A. Jack, Unitarian minister, and had the cooperation of 28 other Evanston organizations.

Attack Discrimination On Several Fronts

More Negroes are being employed in Chicago's State street department stores, according to the American Friends Service Committee. In 1950 Carson Pirie Scott & Co. led the way by employing Negroes as clerical and sales persons. Now 350 Negroes hold such positions in several stores. . . . In suburban Western Springs a Negro physician is bringing suit to retain property which is threatened with expropriation by the village on account of his race. The suit has reached circuit court and has attracted wide attention. . . . A bill which would have removed tax-exemption from Illinois hospitals practicing discrimination on the basis of race, creed or color failed of passage in the state legislature.

Diman Heads Church Federation

The new president of the church federation of Greater Chicago is W. Alfred Diman, executive secretary of the Chicago Baptist association. Dr. Diman succeeds Gerhard W. Grauer. His election took place at the federation's annual meeting May 29, at which Chicago stations WNBQ and WGN-TV were awarded certificates of appreciation for "distinguished service in the field of religious television." A feature of the meeting was a television panel interview on the work of the federation by departmental staff executives, built around the theme "Chicago's Spiritual Skyline." This reporter was moderator of the discussion.

World Neighbors, Inc., Begins to Grow

A thriving chapter of World Neighbors, Inc., has been organized at Glenview, a Chicago suburb. Incentive came from the Easter sermon preached by Robert A. Edgar of the Glenview Community Church, who said that the World Neighbors program is a "Christlike plan for peace." A steering committee from the church set

up the chapter and elected Wayne Irwin, vice-chairman of the Pullman Co., as chairman. Irwin reports that earlier church discussion groups had fallen apart because "we couldn't do anything." He believes that World Neighbors offers a practical Christian approach to underprivileged peoples, and calls it the "Christian 'Point Four' program." The goal of the chapter is 500 members, each contributing at least $1 a month to sponsor a World Neighbor project team.

Catholics Abandon Johnsburg Tax-Supported School

Roman Catholic nuns will not teach in the public elementary school of Johnsburg, Ill., next fall, according to latest reports from this McHenry county community. The school board's decision followed in the wake of a court suit instituted by Dorothy N. Larson, 31, mother of two children who attend the Johnsburg school. Mrs. Larson, however, plans to push her suit because she believes that "a lot of people want to see this constitutional violation of the separation of church and state decided by the court." The Chicago branch of the American Civil Liberties Union is aiding her.

Paper Attacks Slum Profiteering

When rats chewed a baby to death here last March 27, the *Chicago Daily News* sent out a team of eight reporters and three photographers to get the facts on slums in Chicago. Directed by Roy M. Fisher, who spent a year studying at Harvard University as a Nieman fellow, the team worked for more than two months. The reports and pictures are causing considerable agitation and it is believed that constructive steps will be taken to improve the tragic situation caused by the housing shortage. This is aggravated by poor enforcement which plays into the hands of large slum owners, 20 of whom were specifically named in the *Daily News* stories.

School Superintendent A Protestant

Protestant opinion has responded favorably to the selection of Benjamin C. Willis, superintendent of the Buffalo, N. Y., schools, to head the Chicago school system beginning Sept. 1. Mr. Willis, an Episcopalian, will be responsible for carrying on an educational program which was greatly improved under his predecessor, Harold C. Hunt, who resigned to become a professor at Harvard University. Chicago schools have 385,000 pupils, 16,000 teachers, and a budget of $146 million.

And So Forth

Northwestern University's summer lecture series opened on June 22 with an address on "Religion in the Modern World" by Sir Sarvepalli Radhakrishnan, vice-president of India and noted philosopher. On the following day he addressed a large meeting at the University of Chicago.

At the first joint session of the Lutheran Welfare Conference of America and Associated Lutheran Charities which met here May 21, Paul Hanson, director of the Lutheran Church—Missouri Synod's Family Research Project, said that the Lutheran Church can point to a record of only 1 divorce for every 20 marriages, as compared to the national average of 1 for every 3 or 4.

Some 46 lay and clerical members of the newly created Board of Social and Economic Relations of the Methodist Church met here last month to adopt a $49,500 budget and elect A. Dudley Ward as their executive secretary. Board headquarters will be established here Sept. 1.

The Chicago Sunday Evening Club ended its 46th season on May 31 with a total attendance of 42,119. Requests for addresses from the radio audience totaled 2,507. Closing speaker was Louis E. Mann, rabbi of Sinai Congregation, Chicago, who substituted for Harold Cooke Phillips of Cleveland. ALTON M. MOTTER.

See Seminary as Foretaste Of Presbyterian Union

When Louisville Presbyterian Theological Seminary held its centennial commencement in June, stress was placed on the fact that the institution has been conducted as a union enterprise of the U.S.A. and U.S. churches for 52 years, and that this accounts for its success. A resolution adopted by the trustees said: "We would record it as our conviction that neither of the two parent institutions could have come to its centennial without the other." A member of the board who has served for 36 years stated that he had never known a vote in the board to involve denominational differences.

Protestant Labor Union Undertakes Expansion

The Christian Labor Association, a labor union started by workingmen in the Christian Reformed Church and so far centered in western Michigan, has opened headquarters in Chicago and is launching a nationwide expansion drive. It has announced plans for a Christian Social Conference to be held this fall in Chicago. Further information can be obtained from the association at P.O. Box 753, Chicago 90.

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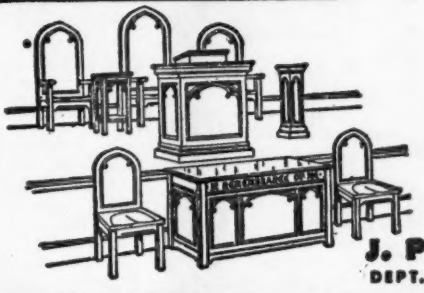

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